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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1070.]

LONDON: WEDNESDAY, MAY 9, 1866.

PRICE { WITH SUPPLEMENT } UNSTAMPED .. 5d.
STAMPED..... 6d.

TESTIMONIAL to the Rev. Dr. VAUGHAN, Editor of the *British Quarterly Review*.

The TESTIMONIAL to Dr. VAUGHAN will be PRESENTED at a Breakfast Meeting of Subscribers, at RADLEY'S HOTEL, on MONDAY MORNING, May 14, at Nine o'clock. The Subscription will be closed on Saturday, May 12. Subscriptions may be sent either to Samuel Morley, Esq., 18, Wood-street, Treasurer; or to

HENRY ALLON,
10, St. Mary's-road, N., } Hon Secs.
J. G. ROGERS, B.A., }
20, Cedar-road, Clapham, S.

CHELSEA CONGREGATIONAL CHURCH, MARKHAM-SQUARE.

DEBT LIQUIDATION FUND.

It has been determined to hold a BAZAAR in aid of the above effort in the large School-room, on Tuesday, the 29th May, and two following days. Tickets for admission on the Tuesday will be One Shilling each, and on the following days Sixpence. Each evening a selection of Vocal and Instrumental Music will be performed. Friends are earnestly requested to aid this effort. Contributions will be gratefully received and acknowledged by the Treasurer, Mrs. Scatliff, 132, Sloane-street, S.W.; or the Secretaries, Mrs. Gregg, Sloane-square; Mrs. Hacking, King's-road; and Mrs. Welch, 5, Victoria-terrace, Beaufort-street.

COLONIAL MISSIONARY SOCIETY.

The THIRTIETH ANNUAL MEETING of this Society will be held in the WEIGH HOUSE CHAPEL, FISH-STREET-HILL, on MONDAY, May 14th, 1866.

The Chair will be taken by the Treasurer, JAMES SPICER, Esq., at Half-past Six o'clock.

The Meeting will be addressed by the Rev. R. D. Wilson, of Craven Chapel; Rev. J. Pillans, Camberwell; Rev. W. Cuthbertson, B.A., Bishop's Stortford; Rev. G. D. Macgregor, Paddington; Rev. F. Hastings, and Rev. T. Binney.

EVANGELICAL CONTINENTAL SOCIETY.

The ANNUAL MEETING of the Evangelical Continental Society will be held in the Lower Room, EXETER HALL, on THURSDAY EVENING, May 17, at half-past Six o'clock.

JOHN CHEETHAM, Esq., M.P., in the Chair.

ALEXANDRA ORPHANAGE for INFANTS, ALBERT-ROAD, UPPER HOLLOWAY.

PATRONS.

Their R. H. the PRINCE and PRINCESS OF WALES. The FIRST ANNUAL MEETING of GOVERNORS will be held at the LONDON COFFEE HOUSE, LUDGATE-HILL, on THURSDAY, May 24, to receive the Report of the Committee, the Auditors' Report, to appoint Officers, and for the ELECTION of TWELVE INFANTS.

The Chair will be taken at Twelve o'clock precisely, by WARREN S. HALE, Esq., Alderman.

Contributions are very earnestly solicited, and will be thankfully received. Governors for Life, 10l. 10s.; annually, 1l. 1s. and upwards. Subscribers for Life, 5l. 5s.; annually, 10s. 6d. There are now Twenty-four Infants at the Orphanage, and Twenty-four will be admitted in 1866.

JOSEPH SOUL, Hon. Sec.

Office, 56, Ludgate-hill, E.C.

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JOSEPH SOUL, Secretary.

56, Ludgate-hill, London, E.C.

UNITED KINGDOM BAND of HOPE UNION.

The ANNUAL MEETING will be held at EXETER HALL on MONDAY, May 14, 1866.

CHARLES JUPE, Esq.,

Will take the Chair at Six o'clock.

Speakers: Rev. Charles Garrett; Rev. Newman Hall, LL.B.; Rev. H. Hooper; Rev. J. S. Pearsall; and George Cruikshank, Esq. Six Hundred Band of Hope Children will Sing.

Tickets: Reserved seats, 1s.; area and gallery, 6d.; which may be had at the Office of the Union, 37, Queen-square, Bloomsbury, W.C.

WANTED, at MIDSUMMER next, for the Domestic Oversight of Mill Hill School, Hendon, London, N.W., a CHRISTIAN LADY of Good Education, Equable Temper, and Refined Manners. She must also have been accustomed to the domestic care of boys, the superintendence of servants, and the keeping of household accounts. Salary liberal. For this situation (other qualifications being equal), a Married Lady, whose husband could occasionally undertake the duties of Chaplain, and keep the School Accounts, would be preferred.

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Botany—M. Burvenich. French—Mademoiselle Graf. German—M. Burvenich. Piano—Miss Puttick, assisted by her Sister and Resident Governesses.

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Reference is kindly permitted to Sir David Brewster, K.H., F.R.S., D.C.L., Principal and Vice-Chancellor of the Edinburgh University, and to the Parents of Pupils, &c., &c.

LANCASHIRE INDEPENDENT COLLEGE, MANCHESTER. SHORROCK FELLOWSHIPS.

One of these EXHIBITIONS (yearly value £31) will be OPEN for COMPETITION to Students entering the Theological Course in the Session commencing September, 1866.

RAFFLES AND HADFIELD SCHOLARSHIPS.

These Exhibitions (yearly value 80s. and 15l.) will be open for Competition to Students entering the General Course in the Session commencing September, 1866.

Information respecting the subjects of examination may be obtained from the Secretary, the Rev. A. Clarke, Stockport; or from the Professors at the College.

Applications for admission to the College should be sent in not later than August the 18th.

MIDDLE-CLASS BOYS' BOARDING SCHOOLS, THE MANOR HOUSE, WIGAN.

Home comforts. Superior educational advantages. Moderate Terms. Prospectuses from the Principal, as above, or from the Rev. William Roaf, Wigan.

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receives young gentlemen to board and educate. The course of instruction includes the subjects required for the Oxford Local Examinations. Masters in Music, Drawing, and Modern Languages. Referees—Sir F. G. Moon, Bart., E. Hamilton, Esq., M.P., Professor Fawcett, Esq., M.P., Rev. S. Martin, J. Spence, D.D., Newman Hall, LL.B., W. J. Unwin, LL.D., R. D. Wilson, W. J. Todd, &c. &c. Other references, with terms, sent on application.

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The above house is well and centrally situated. There is a spacious Coffee-room overlooking the Square; it is within Five Minutes' Walk of Holborn, and near the Inns of Court, British Museum, St. Paul's, &c.; and admirably suited for Parties, either on pleasure or business.

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INTERNATIONAL HORTICULTURAL EXHIBITION, May 22nd, Tickets 1l. 1s.; May 23rd, 10s.; May 24th, 2s. 6d.; May 25th, 1s. Tickets may be obtained of the principal London Nurserymen, and of the usual London Agents.

INTERNATIONAL HORTICULTURAL EXHIBITION. Tickets may be obtained of the principal Nurserymen, and at,—

Austin's, St. James's Hall. Lettis and Son's, Royal Exchange. Chappell's, New Bond-street. Mitchell's, Bond-street. Cook, Addison, and Co.'s, Regent-street. Ollivier's, New Bond-street. Keith and Prowse's, Cheap-side. Sam's, St. James's-street. Lacon and Ollivier's, New Bond-street. Westerton's, St. George's-place.

GUILDHALL BANQUET of the INTERNATIONAL HORTICULTURAL EXHIBITION. The Committee have to announce that Messrs. Ring and Brymer, having made plans of the Hall, find they will only be able to place, in comfort, 580 guests. The Committee have been led to hope that 650 would have been accommodated, and they think it, therefore, only proper to give notice that the subscription list must close on the above number being reached. Above 450 seats are already required.

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These Machines are long established as the most simple and effective made; have received upwards of Fifty Prize Medals, including that awarded at the Dublin International Exhibition, 1865; are now furnished with a

PATENT TUCK-MARKER,

(THAT CREASES EACH SUCCEEDING TUCK WHILE SEWING.)

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Out Patients are seen on Mondays, Wednesdays, and Thursdays, at Three o'Clock, and on Tuesdays and Fridays at Two o'Clock. New Patients must apply for Tickets at least an hour before the above times. Medicines may be procured any Morning before Ten o'Clock. Pecuniary assistance is most urgently needed. Contributions of Old Rags for Bandages will be most thankfully received.

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Mutual Assurance without Mutual Liability.
Profits may be Applied so as to make Policies Payable in Lifetime.
Second-class Lives Assured on an Improved System.

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Accumulated Fund exceeds One Hundred and Ten Thousand Pounds.

The Accumulated Fund is equal to about 50 per cent. of the entire premiums received on policies in force on December 31 last.

NEW BUSINESS OF PAST YEARS.

Years.	No.	Amount.
Reported in 1856	1,870	£212,136
1857	970	163,184
1858	856	181,791
1859	802	187,227
1860	973	168,205
1861	1,152	188,684
1862	1,091	177,075
1863	1,267	200,857
1864	1,583	232,115
1865	1,650	270,735
1866	2,073	358,700
11	13,736	£3,255,109
9,806 Policies in force		£1,569,791

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, NEW BRIDGE-STREET, LONDON, E.C.

Accumulated Fund (from premiums) .. £325,928

Annual Income 80,873

DOUBTFUL or INVALID LIVES assured on a new plan.

FREE POLICIES.—By a new arrangement a Proposer may secure a free Policy for more than he has paid, should he be unable to continue his premiums.

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Sum Assured.	Age.	Or bonus in addition to the sum assured.	Or cash in reduction of the next annual premium.	Or permanent reduction of future annual premium.
1000	43	£ s. d. 85 2 0	£ s. d. 30 1 8	£ s. d. 3 5 3
600	27	38 12 0	10 2 0	16 9
500	50	42 16 0	17 8 4	2 5 4
100	44	7 13 0	2 15 6	6 1
50	66	7 2 0	3 14 4	17 2

A Dividend of 5 per cent. with a Bonus of 1 per cent. paid to the shareholders.

THE NEXT BONUS WILL BE DECLARED IN 1867.

Claims paid within 14 days after proof of death.

Advances made on Freehold and Leasehold Securities.

Fire Insurance at the usual rates. Duty reduced to 1s. 6d. per cent.

Forms of Proposal for Assurance, Prospectus, &c., forwarded on application to

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The income of the Company from all sources is £100,000.

The amount assured in 1863 was .. £151,065

Ditto 1863 194,152

Ditto 1864 266,450

Ditto 1865 290,920

Agents required in unrepresented places. Apply to the Branch Manager.

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F. Brodigan, Esq., J.F.
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Joseph A. Homet, Esq.
Rev. Robert Maguire, M.A.
Right Hon. Lord Teynham.
PROVINCIAL DIRECTOR—The Rev. Henry Gale, D.C.L.

PROGRESS OF THE COMPANY.

The ANNUAL MEETING of the Proprietors was held on the 8th February, 1866, when the following statistics were reported as the result of the Company's operations during the past nine months.

Proposals Accepted	£108,532
Producing in New Premiums	£3,155
The Paid-up Capital was	£25,000
The Capital at Call was	£46,835
The Investments in Real Securities were	£7,500
The Advances to Policy-holders were	£7,743
The Balance in favour of the Co. on the year was	£3,006

The number of Shareholders was 8
G. S. HORSWELL, Esq., A.I.A., F.S.S., the resident Actuary, in his report to the Board, says:—"The following statistical information will, I presume, be acceptable in comparing the New Business of the GENERAL PROVIDENT with that of other Companies, according to their last reports. To avoid the charge of invidious comparisons, I will not refer to each office by its name, but thus—

Office.	When Established.	Sums Assured.
GENERAL PROVIDENT	1865	£108,532 during the last 9 months.
A	1762	107,410 during the last 12 months.
B	1844	89,350 "
C	1860	83,205 "
D	1858	80,127 "
E	1846	66,700 "
F	1825	65,530 "

And one of the largest and most successful Companies now existing, 'The Royal,' did not accept assurances for 100,000l. in any twelve months of its first six years."

W. S. B. WOOLHOUSE, Esq., F.R.A.S., the Consulting Actuary, adds:—"In addition to the statistics supplied by Mr. Horswell, I may also state that, as regards the description and amounts of the several policies, the New Business is of a decidedly superior character, which adds essentially to its value and importance, and gives the best possible earnest of the successful progress of the Company."

POLICIES PAYABLE DURING THE LIFETIME OF THE ASSURED without Extra Premium under a new table introduced and registered by this Company, and never before adopted.

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Active Agents wanted, on Liberal Terms.

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FIRE AND MARINE.

CAPITAL, ONE MILLION.

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Issue of 300 ADDITIONAL SHARES of £100 each, to be fully paid up.—Those who desire to do good, and are content with a moderate dividend from a safe investment, may obtain full information regarding this Society from the secretary, Dr. Greenhill, No. 2, Carlisle-parade, Hastings. The Society has been in existence five years, during which period it has paid the members 5 per cent. per annum. The Reserve Fund amounts to £1,400.

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LEA and CO.'S price for HETTON, HASWELL, or LAMFTON WALL'S-END, the best House Coal, direct by screw steamers, or the Great Northern Railway, is 25s. per ton; Hartlepool, or Wall's-end Second, 24s.; best Silketone (G. Chambers and Co.'s) or Wharfedale, 23s.; second-class, 22s.; new Silketone, 21s.; Clay Cross, 22s. and 19s.; Derby Bright, 19s.; Barnsley, 19s.; Tansfield Moor, for Smiths, 19s.; Hartley, 19s.; best small, 18s. Coke, 15s. per chaldron, net cash. Delivered, thoroughly screened, to any part of London. All orders to LEA and CO.'S Offices, Finsbury, N.; Kingsland, N.E.; Great Northern Railway Coal Department, King's-cross, N.; and 4 and 5 Wharves, Regent's-park Basin, N.W. No Travellers or Agents employed.

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Wall Lights and Mantelpiece Lusters, for Gas and Candles, Table Glass, &c.

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Trousers	21s., 26s. 6d., and 30s.
Waistcoats	12s., 13s. 6d., and 15s.
Frocks and Overcoats	42s. and 56s.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

THE LIBERATION SOCIETY.

THE date of our impression to-day, and the matter with which several of our columns are occupied, will serve to remind our readers, as they do ourselves, that the Society for the Liberation of Religion from State Patronage and Control has completed another of its annals. Judging from the Report presented on Wednesday last by the Executive Committee to the Council, the organisation has parted with no portion of its vitality, has in no degree abated its activity, has lost none of its confidence of success. Its tangible gains during its career—those, we mean, which are to be found in the statute-book—have not been large, considered absolutely—and to the eye which notes only external changes it may seem to have laboured to little effect. Its friends, however, are as warm in their attachment, and its adversaries as earnest in their denunciations, as ever they have been—while its prospects are brighter, and its funds much more abundant. What is the secret of this perennial vigour, this patience of hope, this unwearied and unweariable perseverance? It is capable of we may say, easy explanation—but not on the common assumption of its opponents.

We have seen, of late, in some few instances, a recognition by Church of England, and even clerical writers, that the movement of which the Liberation Society is the fullest exponent has its origin in religious conviction, and is sustained by religious sentiment. Unquestionably, this is what its leaders and friends have all along professed—but, for upwards of twenty years, they seem to have professed it to very little purpose. Men who disliked and even resented any serious effort in the direction of ecclesiastical equality, were perhaps unable, at first, to conceive a course of action which they so strongly deprecated taking its rise in any but the most despicable sources. "Can any good thing come out of Nazareth?" It soothed prejudice to ask the question, but it did not suit it to look for an answer. The Liberation movement had come from the wrong quarter to admit of its being regarded as spiritually born. Its credentials were not even examined. Its own account of itself was disbelieved. Its earlier proceedings and publications were passed by with contemptuous neglect. Only when it showed signs of being endowed with political power, and of having a capacity for using it sagaciously, did they who repudiate its object care even to watch its course. It was natural enough that, learning for the first time of the existence of such an organisation from the inconvenience which its energy threatened, these persons should find it impossible to regard it as a thing of reputable birth. It was therefore fathered upon the meanest motives, and pelted at as a creature whom it was humane to loathe. It became the butt of indiscriminate denunciation. Indeed it was abused overmuch—for there is reason for thinking that excess of censure awakened some

suspicion that the censure could not be proportioned to deserts.

We say, all this was natural, and to some extent, even excusable. At any rate, it was quite in accordance with the treatment usually given to a living truth when it first asserts its power in opposition to the fixed habits and perhaps interests of men. For our own part, we cherish no bitterness of feeling towards those who have borne themselves rudely, and we may add, unjustly, towards the association of which we speak. But there are limits even to charity. One has a right to expect that such rudeness and injustice will be softened in time, especially when care has been taken not to keep them alive by retaliation. Prejudices can be allowed for, even when they are carried to high latitudes—but if persisted in beyond an unusually protracted term, if hugged to the bosom in spite of every exposure, if adopted as the only trustworthy guide to the reason, they become inexcusable. Sufficient time has now elapsed since the formation of the Liberation Society, and, we may add, sufficient indications have been given of its true character, object and spirit, to enlighten those who do not resolutely shut their eyes, and to correct those mistakes respecting it which, although originating in prejudice, were nevertheless natural.

The fresh successes of the association will, perhaps, draw upon it a larger share than before of candid attention. Not, indeed, that this latter might not with more reason have been attracted by the undiminished energy and cheerfulness with which the Society prosecuted its object in the face of a long succession of defeats. But, inasmuch as these were regarded by its enemies as preluding its dissolution, a new series of victories may provoke curiosity as to the real secret of its irrepressible life. Again, then, we venture to assert that it will be discovered in the *spiritual* views, desires, and obligations of its members. *Its vitality is the vitality of religion—of Christianity.* The Liberation Society will not be understood, nor will its advances be worthily met, until this fact is ascertained and acknowledged. Its operations are chiefly political, and that of necessity, but the main spring of its life is religious. It may have embraced an error—it may attach undue importance to its principles—but it declares its motive to be allegiance to Christ, and that declaration has not been rendered incredible, but the reverse, by the course it has pursued up to the present hour. Well, if such be the case, we submit that it is useless to deal with the organisation as if it were an embodiment of unbelief, envy, selfishness, and spite. The nation in general will not believe the hypothesis unless it square with the facts—and, if the issue of the last General Election may be accepted as throwing any light on this subject, it suggests that the nation as a whole did not credit the allegations of the clergy that the Liberation Society is an incarnation of pure, unadulterated wickedness. Would it not be well for the right reverend and reverend brotherhood to revise the assumption which in their haste and anger they adopted? Might they not place, not themselves merely, but the truths they hold, in a much more favourable position, by admitting that they have to contend against a movement evidently originating in and sustained by spiritual feeling? Sure we are that by taking this most reasonable course they would help to lift an inevitable and a severe controversy into a much higher and purer region than that to which they have heretofore restricted it.

We commend to them the Report of the Executive Committee. We hope they will try and read it with unbiassed judgment. We commend also to their notice the spirit of the meetings at which the main positions of that report were adopted. They will perhaps gather from both that no desirable end is likely to be answered by assailing the Society with the same weapons as are sometimes permissible in an attempt to abash vice or to put down sin. Such a course may gratify evil passions where they exist, or stir them up where they are dormant, but it cannot conduce to the elimination of error, nor to the consolidation of truth. In short, the clergy have, even according to their own showing, a great

work before them—and it will be an immense advantage that they show themselves qualified to undertake it. At present, the doctrine of religious equality is upsetting their equanimity and making them oblivious of their courtesy, to say nothing of their charity—but we will hope that the time is not far distant when they will address themselves to the contest in a spirit consistent with their holy profession.

ECCLIASTICAL NOTES.

THE Congregational Union held its first sitting yesterday. The meeting was large in numbers and somewhat enthusiastic in spirit. The character of the address of the Chairman, following upon those of Mr. Martin and Mr. Allon, was a singular indication of the growth and power of what is called "Political Dissent." There are only two or three conspicuous ministers of the Congregational body who have not appeared on the platform of the Liberation Society, but Mr. Newman Hall is not one of these. His address yesterday shows that it is not for want of sympathy with the principle and the objects of that Society that he has not seen fit of late to identify himself more publicly with it. It will be observed from our report that Mr. Hall has spoken with equal courage and clearness. Taking his address together with those to which we have alluded, it appears to indicate that there is a growing conviction amongst the most religious men of the Congregational body to the effect that the Church Establishment question is, and is to be, the question of the age. The remaining proceedings of the Union were not of much interest, being devoted to the case of the Memorial Hall and to the reception of visitors. The work of debate is yet to come, and around the proposed Trust Deed and the proposed Catechism there is likely to be at least a lively discussion.

The meetings of the Scottish Congregational Union were held last week. Mr. Cranbrook's case in one form or another occupied the whole attention, from the address of the chairman, the Rev. Henry Batchelor, down to the last vote of the assembly. Mr. Batchelor's address referred to union, unity, and fraternal association, and was so obviously pointed in its references as to elicit unusual demonstrations of feeling. Dr. Alexander's sermon bore with equal explicitness on the topic which was occupying the thoughts of most of the members. Two resolutions bearing on that topic were passed. The Committee of the Union had invited Mr. Cranbrook to take part in the public proceedings of the assembly; but after learning that that gentleman's appearance on its platform would, to say the least, displease certain individuals, recalled their invitation. The Union, after a long debate, in the course of which three motions were submitted to it, ultimately expressed its dissatisfaction with the irregular proceedings of the Committee. Next day, however, another motion was submitted, viz., to the effect that the same Committee was deserving of the gratitude of the Union, and its sympathy in any difficult circumstances which it had encountered, and this also was passed. More undignified or inconsistent proceedings have seldom characterised a respectable and intelligent public assembly. The members seemed to wish to please both parties. "I dare not—waited upon I would," was their attitude, and the result is a generally expressed contempt for their whole conduct.

How shall we gather up the multitudinous speeches, addresses, and resolutions at all other May Meetings? When, as yesterday, meetings are being held from six o'clock in the morning until ten o'clock at night, here, there, and everywhere, even the daily pres

can do little more than ignore them altogether. As well as we can judge, there has never been better speaking or more numerous attended meetings than there have been this year, but the incomes of the Societies do not show quite so favourably. The income of the Wesleyan Mission Society has increased 5,000*l.*, but this, with the exception of the Liberation Society, is the only case of this kind and magnitude. Legacies especially seem, on all hands, to be falling off. The Bible Society reports a decrease of no less than 23,470*l.* from this source of revenue. The income of the Church Pastoral Aid Society has decreased 4,238*l.* The legacy receipts of the London City Mission are 5,000*l.* less than the previous year; the Society for Promoting Christian Knowledge reports that its expenditure for many years has exceeded its income; the Home and Colonial School Society reports a deficit; the Society for the Propagation of the Gospel has a decreased income of 8,740*l.*, of which 7,260*l.* is accounted for by fewer legacies, and so on. The fact is that Systematic Benevolence (we direct especial attention to the proceedings of the Society which bears this title) is increasing, but that, with a few exceptions, it is not flowing in the direction of public societies. Local claims and efforts are receiving a more and more liberal support. Men are becoming to a greater extent than was once the case their own almoners. The result is that notwithstanding the great increase in the commercial resources of the nation,—so great that, as Mr. Gladstone stated last Thursday, a penny in the pound of income-tax, which a few years ago represented 700,000*l.* of national revenue, now represents 1,400,000*l.*, the revenues of public societies, if not stationary, are declining. The set of tide in this direction seems to be stopping. This fact will, one of these days, have to be carefully considered and its causes analysed. For our own part we do not know that it is to be altogether regretted.

"Love me, love my dog," might be an appropriate title to an article in the *Musical Standard* on Bishops and Organs. A certain colonial bishop who has apparently been reading the works of Thomas Cartwright and other of the Elder Puritans, has forbidden the use of organs in his diocese. What would be likely to be the opinion of musical men on such an act? The *Musical Standard* thinks that if it becomes a question of hymnology and episcopacy, the chances would not be altogether against the former, and we quite agree with it. Dare we, however, say that we agree with the following on bishops in general?

Whether the fact be owing to the somewhat effeminate millinery which marks the members of the hierarchy to the vulgar eye, to the character of dignified dullness which is almost a necessary qualification for promotion from cure of souls to the cure of clergy, or to the invidious position in which a prelate is placed of having to please all parties, it would be perhaps difficult to say; but it is a fact that in the present day a bishop is not a personage who is generally contemplated in the concrete without a slight sensation of the ridiculous. For the office, in the abstract, there is reverence; for the personality—by fault of some one—less respect than perhaps there ought to be. In the eyes of the High-Churchman the bishop of the present day is a respectable drag on the wheel of progress; to the Low-Churchman he is a dignitary to be stirred up with a long pole, and induced, if possible, to come down upon the obnoxious ritualist over the way.

Another clergyman pronouncing against compulsory Church-rates. On Monday evening of last week, the Rev. Philip Hains, incumbent of St. George's, Wigan, delivered to a large and crowded audience a lecture on the question whether Church-rates should be levied on Dissenters. From a Church point of view, it was a fair lecture. The speaker reviewed the history of this question; showed how the Church had suffered from her want of consideration towards Dissenters; dwelt on the "scandalous scenes" at Church-rate contests, confuted the "burden on property" and the "ultimate designs" argument, and proceeded to say that Church-rates should be levied on Churchmen only, but upon these they should be compulsory. The country and the House of Commons have moved faster than Mr. Hains, although he, for a clergyman, has moved with a little more rapidity than is usually characteristic of his clerical brethren. The chairman of his meeting, Mr. Lancaster, was a layman, and has moved a step further forward. "He believed Churchmen would get on quite as well upon Voluntaryism—(applause)—certainly better than they had done lately; and they would thus avoid unpleasant and unseemly difficulties. There were, of course, many sincere Church people who were willing to tax themselves for her support, and he would say, let them do so if it was agreeable to them; but he would not on that account interfere with those who held different religious opinions. (Applause.) He himself trusted that before long the Voluntary principle would be generally established, and when this was so he was con-

vinced the Church would be more prosperous. (Hear, hear.)"

Sir John Pakington's Committee on Education concludes its labours, we believe, this week. It has taken, since its reappointment, a large amount of evidence, of which a great deal has borne on the question of the Conscience Clause. The Nonconformists have made, as a body, no arrangements for presenting evidence on their side, and have allowed the Committee to take its own course. Such witnesses as have been summoned have given their evidence at the suggestion of individual members of the Committee, who, as far as we are aware, have received no prompting whatever from any organisations. It has, we believe, been generally felt that it was better to let the case of the Conscience Clause stand on its own merits, and to leave its defence to statesmen and Churchmen rather than to Dissenters. Some remarkable evidence was, we understand, given last week by a Welsh clergyman from Rhymney, in which the most extravagant assertions were made as to the actual preference of Welsh Nonconformists for National School Education. The Committee were, we believe, astounded at the reverend gentleman's bold asseverations. Before they separate they will, of course, test their value.

To the regret of a large number of readers, the letters of the Rev. Henry Richard on the Social and Political Condition of Wales, were concluded in last Monday's *Star*. The fourteen papers which made up this original and remarkable series of communications have been read with delight not only in Wales, but throughout England. The English people may be said never to have known the Welsh people until now. We are glad to know that these letters will be reprinted. The last deals especially with the system of landlord terrorism by which Tory Churchmen seek to balance their want of moral influence by the unscrupulous persecution of Independent tenants. In a few ringing words, Mr. Richard points out the remedy for this:—

And I have a word or two to say to my countrymen—the people, and especially the Nonconformists, of Wales. If, after all, the system of terrorism and coercion is the one that shall be adopted towards them, why then they must gird their loins for the conflict. It is not possible that they should remain passive and neutral amidst the conflict of great principles, in the issue of which they and their children are vitally interested. They may have to suffer, and if so, I say it not lightly, but very solemnly, they must be prepared to suffer. It may be as much their duty to suffer for political as it was their fathers' duty to suffer for religious freedom. And it cannot last long, nor can the result be doubtful. If they only combine in this matter as earnestly as they have done in other matters, the force opposed to them—if so we must regard it—will prove far less formidable than it seemed.

Dr. Pusey is said to be contemplating a voyage to America.—*American Paper*.

RATING OF SUNDAY-SCHOOLS.—On Friday a deputation from Sunday-schools in London and other great towns waited upon the President of the Poor-Law Board to make representations against the intended assessment of schools, owing to a recent judgment of the House of Lords. In the course of his reply Mr. Villiers explained that all buildings raised for purposes of public worship were exempt by a special Act of the reign of William IV., and that schools held in those places or connected with them were also exempt. He promised to give the general subject his best consideration.

RITUALISM IN CORNWALL.—The Rev. W. J. Coope, rector of Falmouth, appeals to High-Churchmen through the columns of the *Guardian* for funds to enable him to defend a suit with which he is threatened for having lighted candles during the celebration of Holy Communion. The Archdeacon of Cornwall has written to the churchwardens of Falmouth informing them that the lighting of candles on the Lord's-table by daylight is illegal, and ordering them "to take the necessary steps to prevent such infringement of the law." The English Church Union have promised to back Mr. Coope in resisting the Archdeacon, and the rector of Falmouth asks for further help because the question "concerns the whole Church," and the point is a "vital" one.

THE FREE AND ESTABLISHED CHURCHES OF SCOTLAND.—Last Tuesday the Free Church Synod of Lothian and Tweeddale met in Edinburgh, when an "overture" after a long debate on the relative merits of hymns and psalms, was carried by the casting vote of the Moderator, praying the Assembly to inquire "whether the experience of other Churches has not indicated that the practical tendency of singing human poems in the worship of God is to supersede and to set aside the inspired psalmody of Scripture." In the course of a discussion on the proposed union with other Dissenting Presbyterian bodies, reference was made to the recent agitation within the Established Church to alter or modify the law of patronage, and give the people the choice of their own ministers, so as to reconcile Dissenters. Dr. Begg said he did not see any sign of repentance in the Established Church for her past sins. So far from that, he saw her sinking in corruption every day. He saw her sinking into false doctrine and a total absence of discipline and principle. He believed

an agitation for union with the Established Church would damage their own position; any hankering after Egypt would soon make their funds go down. Dr. Candlish said he looked with the deepest alarm on the spread and prevalence of unsound doctrine in the Established Church, and on the utter relaxation of discipline which prevailed in regard to it. But so far from glorying over her in this matter they ought to humble themselves with the sound men in that Church, and express sympathy with them in the battle they were fighting.

Religious Intelligence.

HACKNEY.—The Rev. Alfred Holborn, M.A., of New College, has accepted an invitation to be assistant pastor with the Rev. John Davies, at the Old Gravel Pit Chapel, Hackney.

NEW BAPTIST CHAPEL, STOCKWELL.—This beautiful edifice, now rapidly approaching completion, is, we believe, to be opened on the 17th of June, and it is stated that the Rev. Arthur Mursell, of Manchester, has consented to become its first pastor. The sanctuary itself is erected at the sole expense of Mr. Stiff, the well-known potter of Lambeth, as a token of gratitude to God for many mercies received.

GREENWICH.—Interesting services have just been held in connection with the recognition and "welcome" of the Rev. A. King. On Tuesday evening, the 24th ult., the Rev. T. W. Aveling preached an instructive introductory discourse. On Thursday evening a *soirée* and public meeting were largely attended by neighbouring ministers, who gave Mr. King a very cordial welcome. The Rev. J. Pulling, of Deptford, presided, and spoke of his long acquaintance with Mr. King, whom he rejoiced to recognise as a fellow-labourer. Very cordial and animated addresses were delivered by the Revs. J. Beazley, H. Baker, B. Davies, F. Trestrail, and Robert Hamilton, of Brighton; also by J. Alexander, Esq., of London; W. D. Barnett, Esq., of Blackheath; and Mr. Cullis, of Br. Norton. Letters of apology and fraternal greeting were read from the Revs. S. Martin, H. Dennett, A. Saphir, Samuel Martin, of Westminster, and several London ministers; and many important and encouraging remarks were addressed to minister and people. Mr. King, in responding to these addresses, expressed himself warmly as an unsectarian Independent, purposing to maintain a true catholicity, and to work in loving fellowship with all honest and liberal Christian men. The attention and interest of the audience were sustained to a late hour.

COCKERMOUTH.—The Rev. William Lewis, of Lytham, has accepted a very cordial and unanimous invitation from the Independent Church at Cockermouth to become their pastor, and will enter shortly on his stated duties.

SHEFFIELD.—PORTMAHON CHAPEL.—The church and congregation meeting at Portmahon Chapel, met on Wednesday evening at a public *soirée* for the purpose of taking leave of their late pastor, the Rev. J. P. Campbell. The rev. gentleman has accepted an invitation from a Baptist church at Cambridge, and his departure from Sheffield has given rise to a gratifying demonstration of the esteem and respect with which his late congregation regard him. He has been minister of Portmahon Chapel for nearly six years, and, in addition to his pastoral duties, he has taken an active part in many philanthropic and social movements. His services in many fields of usefulness were suitably acknowledged by gentlemen who have been associated with him in his labours. The public meeting was held in the chapel, the Rev. Charles Larom presiding. There was a numerous attendance. In the course of the proceedings Mr. Campbell received addresses from the members of the church (together with a purse of 65*l.*), the Sheffield Auxiliary of the United Kingdom Alliance, and the Sheffield Sunday-school Band of Hope Union. A beautiful timepiece was presented to Mrs. Campbell by the Dorcas Society, and the Young Ladies' Sewing Society. The meeting was addressed by Mr. Campbell and by other ministers.

ROTHERHAM.—NEW CONGREGATIONAL CHURCH.—Last Thursday afternoon, the foundation-stone of Rotherham Congregational church was laid in the presence of a large and respectable assemblage, who appeared deeply interested in the proceedings. The sky wore a very threatening aspect, but fortunately the weather continued favourable. It had its origin in a difference of opinion which sprang up last summer among the members of the Masbro' Chapel congregation, and which resulted in a secession and the formation of a new church. Moreover, the necessity for another Congregational church for Rotherham and Masbro' was deemed indispensable. During the past nine months Divine worship has been regularly conducted in the large hall of the Rotherham Mechanics' Institute, by the Rev. Isaac Vaughan, who, on the resignation of his pastorate at Masbro', was invited by the new church—numbering considerably over one hundred members—to be their minister. The hall has been on many Sundays crowded to overflowing. The new building is expected to cost, on the first outlay 3,500*l.*, towards which 1,000*l.* has been raised. When galleries are added it will accommodate a thousand persons. The ceremony commenced by the singing of a hymn by the Sunday-school children; after which, the Rev. I. Vaughan offered a dedicatory prayer, and Mr. M. H. Habershon, on behalf of the building committee, gave an address. The foundation-stone was then laid by Mr. Geo. Haywood, and addresses delivered by the Revs. Brewin Grant, B.A., and R.

Staunton. 42l. was realised by a collection. In the evening a social tea-meeting was held in the large hall of the Mechanics' Institute. A great number of persons sat down to the repast. Afterwards the Rev. I. Vaughan presided, and addresses pertinent to the occasion were delivered by the chairman, the Revs. J. Flather, R. M. MacBrair, M.A., J. Guest, Esq., and other ministers and gentlemen.

STOCKPORT.—The new Congregational church erected in Wellington-road South, for the church and congregation hitherto worshipping in Orchard-street Chapel, of which the Rev. A. Clark is pastor, was opened on Wednesday, April 25. The Rev. David Thomas, B.A., of Bristol, preached in the morning, and the Rev. Enoch Mellor, M.A., in the evening. After the morning service dinner was provided in the schoolroom connected with Orchard-street Chapel, at which a large number of ladies and gentlemen sat down. John Crossley, Esq., of Halifax, presided. At the close of the repast the meeting was addressed by the chairman, the Rev. A. Clark, James Sidebottom, Esq., who laid the corner-stone of the new church on February 22, 1865, the Mayor of the borough (W. R. Barr, Esq.), the Rev. D. Thomas, and several neighbouring ministers. According to a statement made by Alderman Heginbotham, chairman of the building committee, it appeared that the church had cost—including 420l. for land—5,080l.; towards which the sum of 3,350l.—including 1,000l. granted by the Lancashire Bicentenary Committee—had been already contributed or promised, leaving about 1,700l. still to be provided. Towards this balance the chairman promised 100l., and James Sidebottom, Esq., 100l. (in addition to 200l. previously promised), on condition that the debt be discharged within twelve months. Sir James Watts promised 50l., which, together with other subscriptions, promised chiefly by members of the congregation, and the day's collections in the church, amounted to about 570l. The church is a Gothic structure, containing nave, aisles, chancel, transepts, and a small front gallery, also a tower and spire 120 feet high, and occupies a very commanding position on the main road passing through the town. The edifice reflects very great credit on the architects, Messrs. Speakman and Charlesworth, of Manchester, who prepared the designs and superintended the erection of the building. It will at present seat above 700 persons, with space for increased accommodation when needed, without interfering with the walls of the building. The pews are three feet wide, and twenty inches are allowed for each sitting. The opening services were continued on Sunday, April 29, when sermons were preached by the Rev. J. A. Macfadyen, M.A., of Manchester, and on Sunday, May 6, when sermons were preached by the Rev. Dr. Falding, of Rotherham College, and the Rev. R. W. McAll, of Manchester. The old place of worship is situated at a considerable distance from the new one, and it is intended, if possible to keep it open as a mission church.

LEAMINGTON FREE CONGREGATIONAL CHURCH, CLEMENS-STREET.—On Tuesday, April 24th, the theatre in this town, which was purchased a few months ago by the Rev. J. Sibree, of Coventry, for the purpose of converting it into a place of worship, for which object it was originally erected, was opened, and sermons were preached by the Rev. E. Mellor, of Liverpool, and the Rev. C. Dukes, of London. The alterations, upon which Mr. Sibree has expended about 300l., in addition to the purchase-money, 500l., have rendered the place in every way suitable for the purposes to which it is now devoted. The building has been thoroughly renovated, painted, cleansed, and ventilated, and is now really a beautiful church. There was a good congregation at the morning service. On the platform, with the officiating minister, the Rev. E. Mellor, there were the Rev. J. Sibree, the Rev. J. W. Percy (one of the original trustees of the old chapel), the Rev. Clement Dukes, of London; the Rev. T. Coop, of Southam; the Rev. G. J. Allen, of Warwick; and Mr. Johnson, another of the old trustees. The Rev. J. Sibree opened the service by reading a statement referring to the circumstances by which the building came to be opened as a place of worship. Singing, reading, and prayers followed, after which the Rev. E. Mellor preached. A number of friends dined at the Albion Hotel, in High-street. The Rev. J. Sibree presided. The Chairman said they could not now separate without expressing their gratitude to his esteemed friend and brother, Mr. Mellor. He (the Chairman) had had many anxious hours and sleepless nights over the execution of the design carried into effect that day. God had graciously spared him to attain the age of threescore years and ten, and—but that he saw Mr. Percy, so much his senior, still present with them—he could now almost say with Simeon, "Lord, now lettest Thou Thy servant depart in peace." And yet he did not want to go yet. He had rejoiced to see the theatre, originally built for a house of God, but lately employed for the purpose of a theatre, reconverted to its original use, but still he looked forward to seeing established Sabbath-schools, &c., and a minister regularly attached and supported. He believed all this would be accomplished under the guidance of God. The building would now be known as the Free (Congregational) Church, and it would be maintained, in the strictest sense of the term, a free church for a free congregation. Mr. Mellor followed with some few remarks. In the afternoon the Rev. Clement Dukes, M.A., of London, preached. In the evening the Rev. E. Mellor again preached to a crowded congregation. The opening services were continued on the following Sunday, when two excellent sermons were preached in the morning and

evening, to crowded congregations, by the Rev. S. McAll, President of Hackney College. The Rev. J. Sibree preached in the afternoon. The collections amounted to 40l. This good cause has been commenced under the most auspicious circumstances and the most cheering prospects.

Correspondence.

THE VACCINATION QUESTION.

To the Editor of the Nonconformist.

DEAR SIR,—I have no doubt that your correspondent, "C. N. G.," will be able to answer in detail the letter signed, "John W. Keyworth," appearing in your last number, and therefore I shall content myself with making a few remarks on his attempt, in the last paragraph, to knock every objector down with "a Blue-book, issued by the General Board of Health in 1857."

This much-vaunted production is the result of a series of questions, prepared, as I have expressed before in your columns, for a special purpose, and addressed, with a circular, from which I take the following passages, to (say in round numbers) 12,000 members of the medical profession at home and abroad:—

"October, 1856.

"The President of the Board of Health intends, forthwith, on the meeting of Parliament, to move the House of Commons for a select committee on the entire subject, which, committee, if appointed, would no doubt receive whatever evidence can be adduced as to the hygienic value of vaccination, and as to the validity of any medical objections alleged against its further encouragement by the State.

"With a view to such an inquiry, I am now very desirous to collect statements from eminent members of my profession, expressing their individual experience on certain mooted questions."

"It appears of high importance to mankind that there should prevail no removable uncertainty with respect to those vast advantages which vaccination purports to confer; and I therefore venture to hope you may not consider it too troublesome a request when I earnestly beg you to favour me, for the public service, with the fruits of your experience.

"I am, Sir, your obedient servant,

"JOHN SIMON.

"Medical Officer to the Board."

From this large number so addressed, replies were received from 542; and perhaps your correspondent, J. W. Keyworth, will explain to your readers the reason for the silence of 11,000 and odd who sent no answers.

Moreover, I am bound in the interest of truth to say that, so far from the answers of the 542 respondents so published exhibiting "a wonderful unanimity," as Mr. Bruce boasted during the discussion in the House of Commons, there is much discrepancy, and we know also that some, at least, of those who, without reflection, gave monosyllabic answers at that time, are now prepared to give evidence of a different character before an impartial tribunal.

I remain, yours truly,

RICHARD B. GIBBS,

Hon. Sec. to the Anti-Compulsory Vaccination League.
1, South-place, Finsbury, E.C., May 4, 1866.

SUPERSTITION AND SCIENCE.

To the Editor of the Nonconformist.

SIR,—Not long since a paragraph appeared in a great many newspapers, and has been copied into your own journal, which gives a very circumstantial account of how a boy in Brighton was struck blind for blasphemy. Many of your readers who have noticed this paragraph, doubtless thought at the time that an investigation or a denial of such a statement was unnecessary. For my own part, I felt otherwise. To a vast number of people a thing, however physically absurd, becomes a fact when they have seen or heard it quoted some half a dozen times; and to my certain knowledge this identical story is implicitly believed by a great many children both young and old. Accordingly I considered it far from unimportant to be able to say, the facts of this tale are utterly false or perfectly true. I therefore wrote to a gentleman in Brighton, and begged him minutely to investigate the matter, and then let me know the result. Although living not far from the place where this "awful visitation" is said to have occurred, he knew no more about it than I did, and remarks, "I have made inquiries on the spot, but am unable to find any foundation for the very sensational and miraculous incident so minutely detailed in most of the Brighton papers, and I cannot help thinking that some fertile imagination has created the whole incident." One of the Brighton papers subsequently cleared up this wonderful tale, and the following is doubtless the only spark of truth it contains:—

"Two or three weeks ago a few boys went out together to spend the day in birdnesting; after walking about all day they were returning home when one of them complained he could not see. They rested for a while, and the lad very shortly recovered his sight. This temporary and but partial blindness, through over exertion, is I believe not very uncommon. The boy whose vision had for a while been dimmed, lives in the street where the hypothetical little blasphemer is said to have been playing, and thus the origin of the story."

This explanation not only shows the caution that is always necessary in dealing with newspaper paragraphs, the general acceptance of which as truth has frequently done incalculable harm, but it is also suggestive of the foundation of similar stories. There is, I hear, a monument in Salisbury erected on the spot where a woman fell dead whilst calling upon Heaven to witness she had paid for some article, the money for which was afterwards found clenched in her hand. I do not know whether the facts of this tale have ever been corroborated or disproved, my own efforts to ascertain the truth of it having failed. But let it be granted that the facts of one such tale were indubitably established. It would, I apprehend, be as rash and as impious to say that a person thus dying was struck dead for blasphemy as to affirm such a thing an impossibility. I think I may say without exaggeration there are scores of religious books and tracts founded on recent miraculous stories (two have just been pointed out to me) the origin of which could doubtless be traced to such lying paragraphs as that which is the subject of this letter; and as to my knowledge the bare facts of not even one of these tales

have ever been substantiated, it becomes indeed a grave charge of which such well-meaning writers are guilty, for it is no less than an attempt to teach morality by the most immoral means. But besides these writers there are not wanting many in the present day who would, on the evidence of a single proven case, confidently assign to it on the one hand, a supernatural, and on the other a natural origin.

A scientific man would do neither; no time would be too long for him to wait, and not till many such instances had occurred, would he deduce any conclusion as to the cause.

How forcibly does this illustrate the immense value of science as a teacher and educator of the mind; and yet, how few are willing to acknowledge its claims as the great remover of that blighting curse of superstition! Professor Kingsley has drawn attention to this great truth in two lectures on Science and Superstition, delivered during last week in the theatre of the Royal Institution.

These bold and masterly expositions will, I trust, be speedily published, and, with that end in view, allow me to call your readers' attention to them when they shall appear.

Yours obediently,

W. F. BARRETT.

P.S.—Since this letter was written I see an article on this subject has appeared in the *Saturday Review*, and a brief denial also has been given in your own columns. The writer of that article appears to have laid himself open to those very criticisms in which his friends delight to indulge. He concocts imaginary reports of sermons made on the evidence of a newspaper paragraph, then takes these as facts, at which he laughs at the credulity of Christians in general, a special class of whom he then denounces on the evidence of another newspaper paragraph. For aught he knows, the refutation in one paper may be as untrue as the original story in another.

OPEN-AIR MISSION—TRACTS WANTED.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me through your columns to ask your readers if they can send or procure for us free grants of tracts, as I have now before me applications from thirty-six of our open-air preachers, to which I am unable to respond. Illustrated narrative, large-type, and plain gospel tracts are best suited for our work, but books and periodicals are very acceptable for our lodging-house and workhouse visitation.

We generally circulate about three-quarters of a million annually. A large number of these are sent us free by the Religious and other Tract Societies; and by publishers and other private individuals, but the remainder cost us on an average nearly 60l.

They are distributed at nearly one hundred races, fairs, executions, and other special gatherings, besides hundreds of open-air preaching-stations in town and country.

If I had a sufficient quantity, I could easily place them in the hands of 500 open-air preachers, who would distribute them all over the kingdom among the very persons who most need them.

Donations in money for this purpose, or for our Race Fund, or General Fund, will also be most thankfully received by

Your faithful servant,

GAWIN KIRKHAM, Secretary.

1, Robert-street, Adelphi, Strand, W.C.,
May 4, 1866.

The Anniversaries.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held on Wednesday in Exeter Hall, the Earl of Shaftesbury in the chair. Among those present on the platform were—Earl of Harrowby, Right Rev. Bishop Smith, the Hon. and Rev. Baptist Noel; Rev. A. B. Suter, Bishop Designate for Nelson, New Zealand; Hon. A. Kinnsaird, M.P., Robert Hanbury, Esq., M.P., J. Remington Mills, Esq., M.P., John Bockett, Esq., Treasurer, General Clarke, General Laurence, Colonel Macdonald, Admiral Warden, C.B., Captain Littlehales, Professor Leon Levi, G. H. Stuart, Esq., from Philadelphia, Rev. E. Auriol, Rev. Adolph Saphir, &c. The Rev. Mr. Berne offered up prayer, and read the 145th Psalm.

The Rev. CHARLES JACKSON read the report for the past year. After some introductory remarks, it proceeded to refer to the foreign operations of the society.

Beginning with France, it said that the aspect, however, which that country now presented to the public mind was very gloomy. The Papal period was a seed-time of folly, and it had now been succeeded by a harvest of bitter fruit. The snares which Rome laid with so much efficacy had served their purpose in entangling the credulous and deceiving the ignorant, but had utterly failed to hold the mind of the nation and to gain its affections, and now a fearful reaction was setting in on the side of infidelity. Multitudes were bent upon repudiating all belief, however clear its proof, and had become not only open infidels but avowed atheists. M. de Presensé reported a circulation of 92,000 copies—an increase of 5,000 on the preceding year. The opening of depôts at Paris, Bordeaux, Marseilles, and Nice, was regarded with increasing favour, not only on account of the Scriptures sold therein, but because through their instrumentality the attention of a class of persons had been arrested who did not come within the reach of the colporteurs. On the occasion of the death of the Grand Duke of Russia at Nice, many noblemen and others attached to the suite of the Empress visited the depôt of the town in the time of deep affliction, to purchase in their own language that blessed book which pointed out the only true source of consolation and peace. Colportage was, however, still the mainspring of the work, and through that agency 67,000 copies of the Word of God had been distributed almost exclusively among the Roman Catholic population. So convinced had the Government become of the moral benefit arising from this work that they no longer offered any opposition to it. The Rev. W. H. Kirkpatrick had been appointed the agent of the society in Belgium. The circulation of

the past year in that country amounted to 11,000 copies. In Holland the total issues of the year amounted to 28,000 copies. It was a hopeful sign, as regarded the maintenance of the truth in that country, that increased attention was being given to Sunday-schools, in which children were early taught the great doctrines of the Gospel. The committee had willingly made grants for their use, and a kindly feeling had been thus produced. Seven colporteurs were now at work in Holland. In Germany the cause continued to progress. The issues of the year at Frankfurt amounted to 214,000, and the receipts had reached 68,000. At Cologne the progress made was especially satisfactory. The circulation of the year amounted to 185,000 copies, and in the sale of Bibles there was a marked increase. Twenty colporteurs were employed in that part of Germany. A depot having been established at Baden, the circulation during the season averaged 100 copies per week; and it was not unworthy of notice that the place assigned by the town director for the depot was exactly opposite the daily resort of gamblers, so that the Bible bore constant witness against the iniquity that prevailed. The Queen of Prussia had visited the store. From Berlin, where the work carried on was one of great magnitude and importance, Mr. Millard reported an enlarged circulation and increased success. The issues of the year amounted to 213,000 copies, exceeding those of the previous year by 36,000. The King of Prussia had become a contributor to the funds, and had given orders that an annual subscription of 25^l should be paid in his name. The record of the work which Mr. Millard had been enabled to accomplish in Austria and Hungary was a most interesting chapter in the history of the society. The blessing of God had manifestly rested on the work, and in the past year the circulation rose from 25,000 to 58,000. The window of the depot at Vienna was not one of the least attractive objects in that city, containing on one side a collection of the Scriptures in the vernaculars of the empire, open to passers-by, and on the other, specimens of the type and languages in which the Bible had been printed, with this heading, "We do hear them speak in our tongues the wonderful works of God." The issues of the year from the depot at Pesth amounted to 30,000 copies, being an increase of 24,000 over those of the previous year. Grey-headed old men declared that they had been longing for a copy of the Scriptures for many years. At Prague, where a depot was opened only in August last, the circulation was 11,000 copies. Within the last few weeks, Mr. Millard had visited Warsaw, with the view of commencing operations there, and his journey had been attended with marked success. He was well received, and a suitable person had been found to superintend the depot. The agency in Denmark was being reorganised with a view to an extension of the work. In Iceland the first edition of the Icelandic Psalms had been exhausted, and the whole Bible, in the Icelandic language, was passing through the press. As regarded Russia, the translation and publication of the New Testament in modern Russ, by the Synod of the Greek Church, showed an advance in the right direction. The Scriptures were sought with eagerness and joy; and the committee regarded it as a special ground for thankfulness, that it had been permitted to supply a demand which had been so distinct in its expression and so rapid in its growth. A new depot had been opened in St. Peter-burg, and under wise and careful supervision the work was extending. Last year the total issues from the depot were 31,000; this year they amounted to 50,000. The services of an eminent scholar had been secured for the translation of the books of the Old Testament into modern Russ, and the New Testament, with marginal references, was being prepared. Female talent had lent its aid for the accomplishment of this work. A special agent having been sent to Portugal, the committee were happy to record that the features of the work in that country are now of a most encouraging kind. Two editions of the New Testament and one edition of the Bible had passed through the press, and a careful revision of Almeida's Testament was now being prepared. Six colporteurs were at work, who each sold from eighty to ninety copies a week, and their number would be gradually increased. As regarded Spain, the way was not yet open; but, in the hope that some means of circulating the Scriptures would be found, an edition of Valeria's Testament was being printed. To Italy the committee looked with trembling anxiety. Facts proved that the torpor of infidelity was working too successfully, and that if they wished to see Italy as great in godliness as she was rich in the beauty of her scenery and the refinements of her taste, they must plead with God to interfere in the majesty of His grace and power. The committee had, however, continued to circulate the Scriptures wherever they could find an entrance for them. Thirty-six colporteurs had been employed, and the total number of issues was 28,000 copies. In Turkey their circulation had been checked by the prevalence of cholera; it amounted to 16,000 copies. The Government was still the great obstacle in the way of any advance towards the truth among Mahomedan inquirers, not by any act of overt persecution, but by secret hostility. The spiritual welfare of India continued to occupy the anxious thoughts of the committee. Sad indeed must it be when the supreme authority of a nominally Christian Government was exercised for the hindrance of the Gospel of truth instead of its diffusion; yet such was the sin which now lay at England's door. She was educating the people of India, but not instructing them in righteousness; she was placing in their hands every book which could develop the intellect, or quicken the imagination, or please the fancy, but she withheld from them the only Book which could renew the heart, or sanctify the affections, or save the soul. And with whom rested the responsibility of this fatal policy, if not with the Christian people of England? They had an influence which, when put forth in united action, and in calm, serious, urgent remonstrance, had ever commanded respect and often gained its end. The scheme of a special agency for India, to which the attention of the committee was directed in 1864, had not been productive of such beneficial results as were anticipated. The organising secretary for Bengal, Colonel Lamb, had found his way beset with difficulties. He had, however, visited eighteen mission stations, had offered the Scriptures for sale in eighty towns and villages, and had succeeded in selling 1,200 copies. In China Mr. Wiley had been most successful in prosecuting his arduous work. He had made several journeys into the interior during the past year, and had been very

successful in selling the Scriptures. The colporteurs in China had sold 48,000 copies, and the issues from the various depots showed a general increase. In Australia the cause of the Bible continued to prosper. The number of Australian auxiliaries was sixteen, and the number of branches 140. The auxiliary in Ceylon had celebrated its jubilee in the past year, and had sent home 150^l for general purposes, and 50^l for the building fund. After alluding to South America, the report referred to the United States, and to an act of courtesy and generosity on the part of the committee of the American Bible Society. One of the most important results, it said, of modern Bible study bearing on the translation of the Scriptures had been the completion of the Beyrout version of the Arabic Bible, begun by Dr. Eli Smith, and completed under the editorial superintendence of Dr. Vandyke. This one book placed the Word of God within the reach of more than 120 millions of the human race. The committee, anxious to avail themselves of a work of such value, applied to their brethren in America for copies of the stereotype plates. In doing so they wished to pay for them, but they were furnished gratuitously, accompanied with the remark that the two nations being engaged in diffusing the same truth, all translations should be used interchangeably, and any advantage which had been secured by either society should be regarded as a gain to the cause in which they were engaged. The report then referred to the society's new premises, the foundation-stone of which would, it was stated, be laid by the Prince of Wales on the 11th of June.

The following is the financial statement of the society for the year:—The receipts for the year ending March 31, 1866, exhibit an increase over those of the preceding year in almost every item, with the exception of legacies, in which there is a diminution of 23,470^l. 13s. 7d. The sum applicable to the general purposes of the society has amounted to 80,525^l. 12s. 10d.; and the amount received for Bibles and Testaments has been 81,303^l. 2s. 5d., being 2,913^l. 10s. 9d. more than in the preceding year. The total receipts from the ordinary sources of income have amounted to 161,828^l. 15s. 3d. To this must be added the sum of 605^l. 14s. 8d. received for the China fund; 16^l. 2s. 5d. for the special fund for India; and 8,924^l. 17s. 10d. further contributions in aid of the building fund; making a grand total of 171,375^l. 10s. 2d. The ordinary payments have amounted to 176,157^l. 0s. 11d., and the payments on account of the special funds to 6,254^l. 2s. 6d., making the total expenditure of the year to amount to 182,402^l. 3s. 5d., being 12,658^l. 9s. 7d. more than in the preceding year. The society is under engagements to the extent of 109,121^l. 5s. 7d. The issues of the society for the year are as follows:—From the depot at home, 1,471,044; from depots abroad, 825,086,—2,296,130 copies. The total issues of the society now amount to 50,285,709 copies.

Lord SHAFTESBURY then addressed the meeting, and said there was one point, and one only, in the report to which he desired to call attention—namely, that the society was about to construct a new house in which to conduct its operations, and that his Royal Highness the Prince of Wales had undertaken to lay the first stone of that house. He confessed he was under some fear and apprehension lest his Royal Highness should be called to lay the first stone of a building which would never be finished, or, if finished, not suitable to the dignity of the purposes for which it was designed. The society was not chargeable with any ambitious views in the demand they now made on their friends, but were acting under a necessity. The premises they now occupied were too narrow for their enlarged operations; they would, however, have submitted to that but they were under the imperative mandate of the Metropolitan Board of Works, who had commanded them to remove as speedily as possible. They had obeyed that behest, but in doing so they could not, without a large contribution to their funds, find an adequate site for a new building, and he hoped that when they were about to erect suitable premises for carrying on the business of so important a society, amid the great palatial warehouses of this metropolis, they would not be content with a building which should not in every respect correspond with the splendour of the magnificent buildings that surrounded them. He had received, not very long ago, a letter from Ispahan, from the representative of her Majesty, Mr. Ellison, who asked for assistance in a great work that was going on in the Persian dominion.

He states that the Shah of Persia, in great commiseration for that persecuted race, had lifted up the head of the Nestorians; that he extended to them all the rights and privileges of religious liberty, that he acknowledged them as a substantial body in his dominions, that he had given to them a large and magnificent site out of the royal domains for the purpose of erecting a church; and that the church might not fail for want of funds—as I fear we may here, by appealing to a Christian people—the Mahometan Shah of Persia, the head of one of the great steps of that enormous heresy, contributed out of his own royal treasury and with his own hand 100^l. toward the re-erection of the church of the Nestorians. Mr. Ellison writes to me to know whether we can in any way assist that great work. But that is not the appeal I make to you now. I want to know whether you will be put to shame by the Shah of Persia, and whether, when the Shah of Persia comes forward to maintain Christianity and raise a fallen race that has been long under persecution, and gives them a place and abode for their faith, a place where their creed may be seen and heard, you will be remiss in coming forward, and doing as the Shah of Persia has done, and whether you will withhold that which is so essentially necessary to the honour of the nation and to the carrying on the great work which we have now undertaken. (Cheers.)

The Earl of HARROWBY moved that the report be received and printed, and that he saw no reason for dependency on the part of the advocates of Christianity, notwithstanding the efforts that were

now being made by the opponents of the Christian faith. He believed that the efforts of those who were seeking to propagate infidelity, instead of depressing, were strengthening the cause of true religion. In the last century a feeling of apathy prevailed on all sides. The Christian faith was not then so openly attacked, but neither was it so energetically defended as now. In proportion to the active agency of infidelity was the zealous advocacy of the truth; and in Paris itself they found some of the most eminent men belonging to the Roman Catholic Church calling upon their Protestant fellow Christians to aid them in repelling the assailants of their common faith.

Bishop SMITH, of Hongkong, seconded the resolution, which was supported by the Rev. B. Noel, and unanimously adopted.

The Rev. RICHARD ROBERTS then moved—

That this meeting desires to express its devout thanks to Almighty God for the many proofs of prosperity and blessing which have been vouchsafed during the past year to the operations of the British and Foreign Bible Society, and recognises in the increased desire for the Holy Scriptures apparent in various parts of the world, and in the enlarged facilities afforded for their diffusion, a loud and earnest call to renewed zeal, prayer, and liberality in the sacred cause of Bible dissemination.

Mr. GEORGE H. STUART, the representative of the American Bible Society, from Philadelphia, next addressed the meeting. He said he appeared as the representative, if not of the oldest member of their family, certainly one of the largest of their children. The American Bible Society was born in the year 1816, the past year being its jubilee. During that year it issued from its depositories 951,945 volumes, and during the fifty years of its existence it had issued 21,660,679 volumes of the Word of God. The receipts in cash for the past year amounted to the sum of 642,625 dollars, a sum of 35,000 dollars less than the preceding year, the deficiency being mainly owing to the falling-off in legacies. The amount received in cash by the National Society last year was 200,000 dollars more than its largest receipts during any year prior to the rebellion. The capacity of the society was taxed to its utmost during the war. Although capable of throwing off, through its steam-power presses, twelve copies of the Word of God every working minute, there were times when the demand from the army was such that those presses were unable to meet it, and it never fell during all that time below the issue of nine copies per minute. During the four years of their struggle for national liberty, there were circulated in the army and navy alone, two million copies of the Word of God. The principal agency in that distribution was the Christian Commission, which distributed during that time 1,466,748 copies, all of which they received gratuitously from the American Bible Society, except 15,000 copies which were kindly sent by the society whose anniversary they were then celebrating. They had not only received the 15,000 copies of the Word of God, but they had received with it the assurance that if they required more they were to draw at sight, and their drafts would be honoured. They thanked the British and Foreign Bible Society for that offer. Thanks be to God, their own society had the means put into its treasury to meet their every want. He would not enter upon the subject of the Christian Commission, but merely say in a word that it was simply the Christian Church in all her branches, in an organised form, in the time of war, going forth as our blessed Master went through the streets of Jerusalem and the shores of Galilee. The history of the Bibles which were distributed among the soldiers would never be written. Many of them had come back stained with blood from the field of battle, and were now preserved as relics in the families of their owners, and would be handed down to future generations. Although he had distributed thousands upon thousands of copies of the Bible with his own hands, he never met with a refusal to take them except in one instance, and that was from a German infidel; and this man also was prevailed upon to take a copy when he heard that he (Mr. Stuart) had presented the first copy to President Lincoln. The Bibles distributed in the army were very much prized, and the soldier would part with anything but his New Testament. In one instance a soldier threw away his Bible in the streets of Memphis, and it was picked up by another soldier, and became the means of leading him to the foot of the Cross. The finder had presented it as a memento of the war to the American Bible Society. There were hundreds of well-attested cases in which the Bibles given to the soldiers had been the means of saving their lives. (In illustration of this, the speaker produced a Bible which had been perforated by a bullet while in the bosom of a Confederate soldier during an engagement.) The desire among the troops to receive copies of the Word of God could not be described. The speaker then related some instances of the power of the Word of God in comforting the soldier in his dying moments. Many mothers had had to weep over loved sons slain in battle, but many of them could rejoice in the knowledge that their sons had died in Jesus. A circular had been issued from the State of Massachusetts inquiring into the condition of the soldiers now, compared with their condition before they went into the army, and, except in two or three cases, the replies all bore testimony to the fact that the soldiers had come back better men than they were, and many who had been irreligious were now Christian men. That change was due to a great extent to the influence of the Bibles which had been distributed to the army. The names of the British and Foreign Bible Society and Exeter Hall were household words in Christian homes in America; and he felt that the privilege of standing upon that platform to plead the cause of

the society was an honour of which the Prince of Wales might be proud.

England and America were one in language, they worshipped the same God, and they were the two great Protestant nations of the earth. Woe be to that man who should ever cause the blood of those two nations to flow against each other! (Loud applause.) Between them there may have arisen now and then differences of opinion; but he believed that through the recent conflict in America there were no two instrumentalities which had been so much used by God to preserve the peace of the two nations as the British and Foreign Bible Society and the American Bible Society. He would say, in closing, God bless the British and Foreign Bible Society, and God bless its President! God bless the Queen of England! Long may she live to rule over a happy and free country! God bless the American Bible Society! God bless the President of the United States! (Loud cheers.)

The CHAIRMAN: Before I put the resolution, let me reiterate the prayer that has fallen from the lips of our American friend, "God bless the American Bible Society! and God bless the President of the United States!" (Applause.) He is one of the noblest men ever produced by God's blessing from the Anglo-Saxon race.

The Rev. R. D. WILSON (Craven Chapel) moved a vote of thanks to the president and vice-presidents and officers of the various associations throughout the country and the colonies for their untiring zeal and energy, for which the society was indebted to them, and they were entreated to continue their efficient and valuable services.

The Rev. R. J. PARVIN, of Philadelphia, in seconding the resolution, expressed his earnest desire that the two great Protestant nations of the world might ever be embarked in the same great cause of sending forth the light and the truth of Christ's salvation throughout all the earth. Referring to their operations in America he said:—

Every State in the South excepting three has already resumed its auxiliary relations to our American Bible Society. The remaining only wait for agents or men to conduct the work. The spirit of the thing is right in every State; we have been one from the beginning. Throughout the war we were one. It was always the American Bible Society. The very moment the cloud was lifted, and we could eye to eye see each other, and hand to hand work with each other, all these relations were resumed, as if they had never been suspended. It was simply an arrest for the time, and during that time the circulation of the Scriptures went on almost as before. Through the United States Christian Commission we had access, everywhere sending the Word of God to those who would receive it. Among the freedmen we have the same success. Now three weeks ago to-day I stood in Richmond, and in Petersburg, Virginia, I entered into the schools of these freedmen where God's Word, always free, now is read and studied. Earnestly are they receiving it and gladly are they welcoming it. Their children are trying to read it and follow its teachings, and they are everywhere asking us that, as they are now at liberty to learn to read, the first book they have shall be the Book of all books. It is a Book of life to them as it is to us. Already 300,000 copies of the Scriptures have been sent down South, and the avenues now open shall not again be checked; so that everywhere upon our broadly-extended land God's Word will have free course and be glorified.

The thanks of the meeting were also given to the Earl of Shaftesbury for his kind attention to the business of the day. The proceedings then terminated.

CONGREGATIONAL UNION OF SCOTLAND.

On Monday night week the meetings in connection with the fifty-fourth anniversary of the Congregational Union of Scotland were commenced in Augustine Church Hall, Edinburgh, by a meeting for prayer. The chair was occupied by the Rev. Dr. W. Lindsay Alexander. Those who took part in the proceedings, in addition to the chairman, were the Rev. Messrs. Monro, of Hawick; Miller, of Inverurie; and Douglas, of Alexandria.

On Tuesday several meetings were held. The report of the Ministers' Widows' Fund, which was read at the meeting of members, showed that the income during the year had been 522*l*. Eight new members had been added, making in all eighty-two. The report of the Ministers' Provident Fund showed the present number of beneficiary members to be seventy. The income during the year had been 375*l*. 10*s*. 1*d*., and the sum at present at the balance of the fund is 3,332*l*. 16*s*. 2*d*. At noon, the annual meeting of the Theological Hall in connection with the Congregational Union, was held in the Augustine Church. The secretary (the Rev. Mr. Jarvie, of Greenock) then read the fifty-second annual report of the Theological Hall. The report stated that there had been seven applications for admission to the hall during the year, of which two had been declined. The number of students had been twelve, of whom six had completed their studies. The report then stated that the bursary scheme might now be held to be established. There would now be five bursaries established, each representing a capital of 500*l*., namely, the William Smith Scholarship, the Deferred Scholarship, the David Russell Scholarship, the Lindsay Alexander Scholarship, and the James Park Scholarship. The abstract of the funds showed the total charge to be 908*l*., leaving, after deducting the discharge, a balance of 478*l*. 18*s*. 9*d*. The Rev. Mr. Wight, of Richmond Chapel, Edinburgh, moved the adoption of the reports, and the Rev. Mr. Stark, Elgin, seconded. An address was then delivered, on the subject of Theological Education, by the Rev. Mr. Bruce, Huddersfield, delegate from the Union of England and Wales. He was followed by Dr. Lindsay Alexander, who in the course of his remarks referred to the death of Mr.

Wemyss, of Fraserburgh, who had rendered most valuable service to the Theological Hall and all the other institutions of the Congregational Union.

On Wednesday the annual meeting in connection with the fifty-fourth anniversary of the Congregational Union of Scotland was held at noon, in Augustine Chapel, the Rev. Henry Batchelor, chairman, presiding. There was a large attendance, the body of the church being reserved for members of the Union. The meeting was opened with prayer by the Rev. Mr. Machray, Dumfries.

The CHAIRMAN delivered the inaugural address, which, after repudiating the notion that they were an ecclesiastical body, discussed the question of ecclesiastical creeds and courts in relation to the tendencies and movements of the present day. The speaker elaborately vindicated the preference of Congregationalists for a simple, declaratory, and unsubscribed creed over authoritative creeds, showed that creeds were often put in the place of Scripture, had an immoral effect on the clergy, and were no clue to real doctrinal opinions, and no security for orthodoxy nor safety against unbelief. The responsibility involved in the recognition of ministers was then dwelt upon. In reference to dealing with ministers unsound in the faith, the chairman said:—

If any minister among us depart from the Gospel of Christ, it will be the duty of those who remain faithful to the truth to withdraw from him, and assign their reasons for doing so. (Applause.) My obligation to fraternize with a minister, who seems to me to be doing the work of Christ, implies the correlative obligation to separate from him when he appears to me to oppose the faith of the Lord Jesus. Such is the tenor of apostolic injunction and example. We can do no more; no less. Less we dare not do; more we would not. (Applause.) For any one to pretend that one minister may not inquire into the Christian beliefs of another, as an interpretation of Congregationalism, is puerile, disingenuous, and something worse. (Applause.) It is, moreover, to ignore or to falsify our past history. A minister, who, on principle, exists in absolute isolation, and out of all denominational fraternity, has the right to resent all questioning as to his religious convictions. But as soon as he comes into relations of fraternity, the rights of other people come into play. A man wrecked on an uninhabited island is its sole and absolute lord; but, if a second be wrecked on the same shore, the sovereignty of the first is modified by the claims of the second. (A laugh.) Men cannot associate except under limitation of abstract rights. So far as our relations are concerned as man and man, anyone has the same human right to propagate atheism that I have to preach the Gospel. But my rights would be grievously infringed if I were obliged to be in fraternity with him, or in any way were made to sanction and approve his impiety. This is only an extreme illustration of the wrong which would be done to the many if the individual could insist on denominational fellowship, irrespective of the dogmas which he may be pleased to disseminate. (Applause.) To demand in fraternity—which involves the rights of others—the rights which are only just and even possible in absolute isolation, is arrogant and despotic self-assertion, and not Christian liberty. Concession to such a temper would sacrifice freedom, and license would triumph. It must be resisted. Over any particular church we have no authority. We can only exercise our own right to be in fraternity with them or not, as conscience may dictate. They must be left to their duty as we to ours. I hold that if it be the right of the Church to choose a ministry on understood conditions, it has the collateral right to cancel its selection when those stipulations are broken. (Applause.) Except in oligarchie, the power to elect involves the corresponding power to depose. (Renewed applause.) All church authority belongs to the particular congregation. We acknowledge no power to rule except in the individual community. All the great ecclesiastical historians, without any bias in our direction, are agreed that the primitive churches were thus independent and self-governed. In the early churches discipline of all kinds was administered through the suffrages of the laity, and not through an Episcopal clergy or a Presbyterian eldership. For centuries after Episcopacy had displaced the primitive government of the Church, the people still affected discipline, and even removed unworthy bishops and clergy, and their decision was ratified.

Withdrawing from a minister, it may be said, does not separate his church from him. Clergymen commonly take their people with them for good or for evil. It is inevitable. It was so in the apostolic churches. I know of no relief for this infelicity. After ecclesiastical authorities have pursued a heretic through all his Jesuitical doublings from court to court, and have convulsed a whole country for years to eject the occupant of a single pulpit, they can do no more than we—namely, let the congregation go off with him. There may be the trivial and doubtful advantage to the denomination of keeping the bricks and mortar; but there is no gain to the Kingdom of God. I prefer the simple, natural, and Scriptural course of breaking relations with those to whom we have been fraternally united, and with whom brotherhood ceases to be practicable. It is a direct, immediate, unprotracted, and unnumbered action, and not a prolonged mischief which may issue in total dissatisfaction. Church maladies are preferable to ecclesiastical cures. (Applause.)

Mr. Batchelor then threw out the suggestion of establishing an advising council to which ministers or churches, or both, might carry their serious differences:—

Such a council, composed of clerical and lay delegates, and fairly representing the denomination, could render important service whenever any grave difficulty arises. Parties referring their misunderstandings to a council should have the option to object to any one sharing the deliberations, whose sectional opinions, personal leanings, or relation to the matter under judgment, could be prejudicial to the appeal. Of course, parties invoking the arbitration of a council must accept of its finding. (Applause.) A score and a half of candid jurors, who are unimplicated in a dispute, are morally certain to arrive at an equitable verdict. It would be preposterous for a council to adjudicate, and leave the antagonists to wrangle on. No one would consent to act on a council on any other condition. The sentence of the council must be final, or the parties must be

excluded from denominational fellowship. Whenever an exigency occurs, I should like to see this principle admitted, the practice initiated, and a council convened for the examination and settlement of any perplexities which may have emerged from our fallen human nature. Something like this suggestion has been at different times acted on in one denomination; and in America the council is a regular, constitutional, and historical institute of the Congregational Churches. When ministers, or churches, or both, come into unhappy relations, they often do unwise and injurious things without design. The circumstances, it may be, are new to both sides in the disagreement, and we have scarcely any recognised denominational methods to guide their action, or to aid in extricating them from their difficulties. Ecclesiastical bodies with governing powers we hold to be wrong. We have no desire to initiate them. But absolute isolation of churches is not right. Independency in Great Britain is often justly chargeable with the folly and sin of self-enclosed insularity. We ought to do many things by voluntary consent which ecclesiastical corporations do by the strong hand of authority. I should be glad to find in the possession of every church-member an accredited manual of denominational principles and methods, and, among other things, the constitution, functions, and utility of an advising council. (Applause.) I do not think there is anything inimical to personal and congregational liberty in such a council as that which I have sketched. There is a wide-spread feeling among our brethren throughout Great Britain in favour of more united and methodical action; but I do not know any one who is disposed to barter a single particle of congregational independence to secure it. Our brethren are as jealous as they ever were of all invasion of our congregational self-government. Freedom to me is more precious than consolidation. But loneliness is not the price of liberty. If it were, I for one would choose absolute isolation for the sake of perfect freedom. Laughter and applause.)

The Rev. D. RUSSELL then read the annual report of the Union, and Mr. DAVID MACLAREN the financial statement, which showed that the income was 1,702*l*. 4*s*. 1*d*., and the expenditure 1,932*l*. 15*s*. 11*d*.

MR. CRANBROOK'S CASE.

Mr. FULLERTON, an elder in Albany-street Church, brought under the notice of the meeting an appeal which had been taken against certain proceedings of the committee of the Union in regard to Mr. Cranbrook. Mr. Cranbrook had been applied to to take the chair at one of the meetings by the committee making the arrangements, but subsequently his name was withdrawn. He considered that the committee had acted very uncourtously towards Mr. Cranbrook, and its conduct ought to be censured. A motion to this effect was made.

A long discussion took place on the subject, which, however, simply turned on the question whether the committee had acted regularly or not. In any of the speeches there was no attempt to combat the particular views of Mr. Cranbrook, and when any of the speakers seemed to be entering into them, they were called to order by the chairman, who stated that they were altogether incompetent to pronounce judgment on Mr. Cranbrook's opinions, and that they must not discuss doctrines.

The Rev. D. ARTHUR, Aberdeen, moved as an amendment—

That this meeting approve of the arrangements made by the joint-committee on the 5th, as dictated by a conscientious regard to the interests of the Union, while they deeply regret that any of the circumstances connected with these arrangements should have been such as to injure the feelings of the pastor and members of Albany-street Chapel.

The Rev. R. SPENCE, of Dundee, seconded the amendment.

Subsequently the Rev. W. PULSFORD, of Glasgow (formerly minister of the Albany-street Church, Edinburgh), moved a further amendment to this effect:—

That, in the opinion of this meeting, there has been irregularity in the proceedings of the committee now under discussion, which this meeting deeply regrets.

Eventually, after further discussion, Mr. Pulsford's amendment was carried *nem. con.*, but amid some confusion.

At seven o'clock a public meeting was held in Augustine Church. The Rev. H. Batchelor presided, and was supported on the platform by the leading members of the Union, while a large and respectable audience occupied the church. The Rev. Mr. SPENCE, of Dundee, delivered an address, "The relation of Congregational principles to town and country home missions." The Rev. ROBERT BRUCE, deputy from the Congregational churches of England and Wales, next addressed the meeting, and was followed by the Rev. Mr. JARVIE, of Greenock, who spoke on "The relation of Congregational principles to church life." The Rev. Dr. ALEXANDER then addressed the meeting on Christian union and unity. Towards the conclusion of his address he urged that whilst the Congregational body repudiated all extreme views and proceedings they ought to take care not to be seduced into the opposite extreme of regarding all religious differences as matters of no moment, or of thinking that real union or unity can rest on the total absence of agreement.

Surely there was a distinction between truth and error, and if there was not, what was the use of the pulpit?—what was the use of religious profession at all? They could not unite for the commonest end without some basis of agreement. At the least they must agree in their definition of the end proposed, in their estimate of its worth, and as to the means by which they proposed to attain it. And to speak of unity among persons who were totally diverse in their modes of thought, tendency, and affection, was little better than a contradiction in terms. What church union could there be without an agreement on fundamental doctrines? What Christian unity could there be between persons who had not a point of belief in common on which to rest? They must distinguish between essentials and non-essentials.

The reverend Doctor concluded by referring to the Congregational body as one in which freedom of

opinion on minor points was proved to be not at all inconsistent with the cultivation of Christian unity in the widest sense of the term. He resumed his seat amid loud applause.

The public breakfast in connection with the Union was held on Wednesday morning in the Masonic Hall, George-street,—the Rev. Robert Spence, of Dundee, in the chair. After breakfast the Rev. G. Cullen submitted a report of the Widows' Fund; the chairman a report of the Members' Provident Fund, and of the Chapel-building Society; and the Rev. Lawrence Fraser, of Reanick, and the Rev. John Craig, of Walls, gave an account of the building of their new chapels. Much interest was evinced in their statements, and the meeting passed off very successfully.

SYSTEMATIC BENEFICENCE SOCIETY.

The annual meeting of this society took place last Wednesday evening at Exeter Hall, and notwithstanding very unfavourable weather, it was the largest meeting that the society has ever held in the metropolis. The chair was taken by Mr. R. C. Henbury, M.P.

After a brief address from the CHAIRMAN,

The Rev. Dr. CATHER read the report. It commenced by referring to the sphere of operations during the past year. In Scotland, it said, there had been services held in Edinburgh, Glasgow, Hamilton, Stirling, Perth, Dundee, Aberdeen, and Inverness; in England there had been services in Manchester, Leeds, Hull, Sheffield, Halifax, Liverpool, Bristol, Birmingham, Wolverhampton, Carlisle, Oxford, and several of the postal districts of London; in Ireland there had been meetings in Dublin, Cork, Limerick, Waterford, and Belfast. There had also been public meetings in the above places, and many social meetings had likewise been held in furtherance of the object. There was need, it was remarked, for the discussion of the question of giving,—first, because the wealth of the country was greater than was represented in contributions; secondly, because the funds of the churches, societies, and charities were insufficient; thirdly, because the impulsive and mechanical methods had reached the limits of their power; fourthly, because the condition of the poor and the wants of the heathen were unrelieved and unrelieved; and fifthly, because there were ample resources in the nation to meet all its obligations, whether to God or to man. There was encouragement to discuss this question, first, because of the settlement of most other practical questions of Christianity; secondly, because of the earnest interest which is felt in everything for the good of society and the human race; thirdly, because of the position which economical questions, whether as regarded Church or State, had begun to assume; fourthly, because of the absence of all controversy as to the principles of Scripture on the subject—viz., first conscientiousness or stewardship; secondly, proportion or tithing; thirdly, system or storing; fourthly, cheerfulness or liberty; fifthly, because of the progress which these principles are making, as evidenced by the thousands of sermons, the important and influential meetings, the increasing publications, the public testimony of the highest authority with the public mind. There was a clear prospect of success,—first, because of the larger views prevailing; secondly, because of the more catholic heart that was growing; thirdly, because of the augmenting prosperity of all classes; fourthly, because of the openings for wise expenditure; and fifthly, because of the promise of God that the kingdom of Christ should be co-extensive with the world. The report further says:—

The great missionary societies seem to be passing through a financial crisis. The necessity of curtailing their operations has most reluctantly been pressed upon some of them. It is not that the receipts have become less, but the limit of expansion seems to have been reached in regard to spontaneous contributions, but not in regard to operations. Most of the committees are issuing appeals in the hope of realising such an addition before the close of their financial year as shall avert the calamity of curtailment. The Wesleyan Missionary Society have issued an appeal for fifteen thousand extra pounds, and have had the gratification, as soon as their wants were made known, of receiving a third part of the whole, or 5,000*l.*, from a single lady. But the fact that the revenue is not spontaneously increasing with the increasing operations of the great societies, is an instructive one. It cannot be pretended that the limit of ability to contribute is reached, especially when the country is in such a prosperous state. It seems as if the time had come when it is necessary to indoctrinate the Christian community with the principle of systematic beneficence. The separation of a specific portion of the income for ordinary uses, and its solemn dedication to the Lord, for the service of His cause and the relief of the poor, if systematically and generally practised, while it would vastly increase the revenue of philanthropic societies, would react with most beneficial effect on the givers, deepening their feeling of responsibility, and teaching them, in all their spendings, to have more regard to the will of God.

It was stated that the expenses of the society during the past year had been about 2,000*l.*, but the income had been above that amount, and London had contributed 250*l.*

The Rev. Canon CHAMPNEYS moved the following resolution:—

That the pauperism, ignorance, vice, and crime which are weighing down large masses of the people of England are capable of a remedy, and urgently demand the largest-hearted efforts to remove them.

Mr. SALMON (a working-man) supported the resolution. He stated that he had canvassed on behalf of the society in many London workshops, and he had found that when its principle was understood it was approved. If working-men would elevate themselves, let them strive against the evils which especially beset

them, and assist in banishing covetousness from the land. (Cheers.)

Mr. G. M. MURPHY, in supporting the resolution, said there were, it was estimated, sixty missionary societies of various kinds, having an aggregate income of only 1,000,000*l.* a-year; and there was, he believed, a sufficient amount spent in drinks, which were not at all necessary for the bone and sinew of the people, to give each of these societies a million a-year. (Hear, hear.)

The Rev. Dr. A. THOMSON moved the next resolution—

That the superstition, infidelity, and idolatry which are ruining so large a majority of our fellow-men call aloud for the most earnest endeavours to counteract and overthrow them.

The Rev. A. MURSELL, of Manchester, seconded the resolution. Mr. G. J. WILLIAMSON supported the motion, and it was carried by acclamation.

The Rev. T. AVELING moved—

That the pecuniary resources of this nation are sufficient, so far as the cost is concerned, for all these purposes if only rendered available for them, but that the only hope of their being so is in the spread of the principles and practice of systematic and proportionate giving, and that this meeting therefore accepts with pleasure the report of the Systematic Beneficence Society, and heartily wishes success to its efforts.

The Rev. W. R. MORISON, M.A., seconded the resolution, which was carried unanimously.

The proceedings were brought to a close by singing the Doxology.

SUNDAY-SCHOOL UNION.

The annual meeting was held at Exeter Hall on the 3rd inst., under the presidency of the Hon. A. Kinnaird, M.P. The platform was thronged with ministers and gentlemen, and the hall was filled in every part. The proceedings commenced by singing and prayer, after which

W. H. WATSON, Esq., read extracts from the report of the progress that had been made in the past year. After referring to the work carried on in Germany, Holland, Switzerland, and Italy, the committee drew attention to a letter which had been received from their old correspondent, the Rev. John Clarke, of Brown's Town, Jamaica, accompanying an order for books. After describing the distress which the drought had brought upon the greater part of the people of Jamaica, and expressing thanks for the sympathy manifested by friends at home, the reverend gentleman went on to say that for years past anxiety had been felt by several residents for an inquiry into the condition of the island, caused by bad legislation and the maladministration of justice, which were together bringing the country to ruin. The metropolis had received the continuous attention of the committee, and several grants had been made to assist in the establishment of schools in destitute districts. During the past year, 504 lending libraries had been applied for, which was twenty-six more than in the previous year. The schools thus assisted contained 109,016 scholars, of whom 78,189 were Scripture readers. The retail prices of the libraries thus supplied was 2,508*l.* 4*s.* 6*d.*, but for which schools only paid 843*l.* 8*s.* 2*d.* The sales of publications at the depository had amounted to 21,629*l.* 19*s.* 4*d.*, being an increase on those of the previous year of 2,101*l.* 0*s.* 11*d.* The statistics of the schools connected with the metropolitan auxiliaries and country unions exhibited a marked improvement upon previous years. There are at present connected with the Union eight metropolitan auxiliaries, made up of 643 schools, 14,499 teachers, and 159,000 scholars; and 156 country unions, made up of 2,687 schools, 66,228 teachers, and 488,891 scholars; being a total of 3,330 schools, 80,727 teachers, and 647,891 scholars. The increase in London amounted to 33 schools, 587 teachers, and 6,760 scholars in connection with the Union—an increase more than equivalent to the extension of the population during the year. The total number of London scholars reported to have joined Christian churches during the year was 1,554, being one in 102 of the scholars in the several schools. The number of accessions to the church reported by the country unions was 5,167, making a total of 6,721 for the past year—facts which conveyed great encouragement to all faithful workers in the Sabbath-school cause, and should lead teachers not only to pray for, but also to expect, great things in reward for their efforts.

The CHAIRMAN in his opening speech referred in feeling terms to the loss which the society had sustained through the death of Mr. Thomas Thompson, and testified to the earnestness and vigour with which that gentleman for a length of time had served the Union. After reviewing what the society had done in the various countries to which its operations have been extended, the chairman came to the island of Jamaica, and remarked that from the voluminousness of the evidence which had been taken by the commission of inquiry into the late disturbances, it was thought that three weeks would elapse before the report could be laid on the table of the House of Commons. He feared that in that report would be found cause for humiliation. He believed it would show that the coloured population of the island of Jamaica, instead of having made progress, had since their emancipation retrograded. But that was a matter respecting which they would have more ample means of judging when the report was published. The late disturbances in Jamaica would at all events establish the necessity of carrying on such a work as that in which the Union was engaged, and demonstrated the need of redoubled exertions in training and educating the youth of that island.

Colonel GRIFFIN, of Chicago, United States, moved the first resolution as follows:—

That this meeting has learned with feelings of pleasure and

thankfulness the success which has attended the efforts of the committee to assist in extending and improving the Sunday-school system in this and other lands. This meeting rejoices that the institutions which have been so greatly blessed to the youth of the British empire and of America are being established in other countries, and especially on the Continent of Europe, and desires to encourage the committee to prosecute this work in faith that the necessary means will be supplied, and that the Divine blessing will not be withheld.

He felt that the interests of England and America, which were kindred, were much indebted to the great influence brought to bear upon them in the education of the young in the Sabbath-schools of both countries. Therefore he wished to give the Sunday-school due credit for the work it had done to extend their efforts. There were about three millions of little ones in this land, who were brought within the Sabbath-school walls, and possibly in America there was a still greater number. Since the report was read, a letter had been put into his hands, showing a large increase in the result of Sunday-school work in France. In that country there were now 30,000 children gathered within the walls of Sunday-schools. Germany had taken up the work, Holland carried it on, and through almost all the continent the Sunday-school Union was leavening the entire mass. But while much had been done, much remained to be done yet. It was only upon the young that they could hope to exert much for good; but let them labour for that, and strive not only in England but in America to do all they could to bring the young of all classes into the schools, so that they might increase the measure of success now enjoyed, and so that the nations of the continent, looking at England and America, might say, "See what the Sunday-school has done in this great nation," and strive to imitate it. It was a privilege to him to be allowed to stand there and wish them God-speed in their work.

The Rev. CHARLES CLARK, of Maze-pond Chapel, seconded the resolution.

The Rev. Dr. MORTON BROWN, of Cheltenham, moved the next resolution, as follows:—

That this meeting feels the great importance of providing a pure and interesting periodical literature for the youth of our land; that it rejoices in the continued prosperity of the works of the Union designed to meet this necessity, and learns with peculiar gratitude the success which has attended the weekly publication of *Kind Words*, and trusts that such success will induce the committee not to relax in their efforts to counteract the influence of such works as tend to corrupt and lead astray the minds of the young.

The resolution was seconded by the Rev. E. PAXTON HOOD, of Brighton, who was much applauded. The proceedings closed in the usual manner.

The twenty-first annual conference of representatives from the country unions with the committee of the Sunday-school Union was held in the jubilee memorial building, 56, Old Bailey, prior to the great meeting in Exeter Hall. The friends met for breakfast at eight o'clock, after which a meeting was held for prayer, and the proceedings of the conference were commenced. The subject for consideration was, "What means can be adopted by the London and Country Unions for augmenting the teaching power in our Sunday-schools?" This was opened in an able paper by Mr. W. H. Groser, B.Sc. There were present a large number of gentlemen identified with the Sunday-school cause.

THE RELIGIOUS TRACT SOCIETY.

The sixty-seventh annual meeting was held at Exeter Hall, on Friday night, Sir Francis Crossley, M.P., in the chair. A hymn having been sung, the Rev. J. H. TITCOMB, A.M., offered prayer, after which

The Rev. Dr. DAVIS, secretary, instead of reading a formal report, gave an account of the operations of the society during the past year. After speaking of the object of the society (which was to advance the kingdom of Christ), the present need of devotional books, the influence of the *Leisure Hour* on the society's object, the society and the book trade, the religious tendencies of the age, and the need of increased funds, he said, with regard to the home operations of the society, the committee had published sixty new tracts during the year, viz., nineteen first series, nine narrative, six biographical, twelve *Monthly Messengers*, twelve large type, and two book tracts. They had also published seventeen books for adults, chiefly devotional and practical, and twenty-four books for children, each inculcating valuable lessons in attractive forms; and had continued to issue five illustrated periodicals—viz., the *Leisure Hour*, the *Sunday at Home*, the *Cottager and Artisan*, the *Tract Magazine*, and the *Child's Companion*. Eight hundred and twenty-seven applicants had received free grants of tracts to the value of 1,635*l.*; and six hundred and thirty applicants had received grants of tracts at half the reduced rates to the value of 858*l.* The total number of publications granted had been six millions, four hundred and seventeen thousand, five hundred and fifty-eight, of the value, at reduced rates, of 7,220*l.* 6*s.* 11*d.* As to foreign operations, grants had been made to the Paris Tract Society and Sunday-school Union; to the Toulouse Book Society, and to the Geneva and Belgian Evangelical Societies, amounting to 982*l.*, exclusive of 900*l.* paid this year towards the debt of the Paris Tract Society, but granted the previous year. The circulation in these countries had been—in France, about 1,039,000 publications; in Switzerland, 212,720; in Belgium, 113,000. Grants had also been made to the Lower Saxony Tract Society, the Hamburg Tract Society, the Bremen Tract Society, and to various other institutions in Germany and Northern Europe, to the amount of 1,275*l.*; and to Italy, and other countries of Southern Europe, amounting to 1,295*l.* The circulation of religious publications in these countries had been—

in Germany, 2,595,000; in Holland, 372,000; in Russia, 80,000; in Sweden, 97,000; in Italy, 150,000; in other European countries, about 50,000. The grants to India, including Ceylon, 1,189*l*. Tracts and books printed, about 425,000. Grants to China, 449*l*. Publications printed, about 166,000. Grants to British North America, 498*l*; to the West Indies, 190*l*; to Australia, &c., 227*l*; to Africa, 277*l*. Various miscellaneous grants had also been made, too numerous to detail. The total value of the grants in money, paper, and publications, amounted to 14,575*l*. 7*s*. 2*d*. The total receipts of the society, including the balance of last year, amounted to 107,255*l*. 8*s*. 5*d*., and the total payments to 105,884*l*. 10*s*. 5*d*., leaving a balance of 1,370*l*. 18*s*. in the treasurer's hands. Of these receipts only 9,379*l*. 8*s*. 2*d*. were benevolent contributions; and 957*l*. 17*s*. 9*d*. legacies. The grants, therefore, exceeded the benevolent receipts, including legacies, by 4,328*l*. 1*s*. 3*d*.; and, excluding legacies, by 5,195*l*. 19*s*. The total circulation of the society's various publications, including foreign issues, for the year, had been forty-six millions; and since its origin, one thousand one hundred and forty-six millions. The secretary's statement concluded with an earnest appeal on behalf of the claims of the society.

The CHAIRMAN, who was received with loud cheers, said he was sure that after the very interesting statement which they had heard from the secretary, it would not be necessary for him to remind them of the importance of the society; but that importance was greatly enhanced by the fact that the society sought not only to promote the temporal interests of mankind, but also its spiritual and eternal interests. They would not place the Tract Society before the preaching of the Gospel, because the Saviour, when upon earth, had given the direct command, "Go ye into all the world, and preach the Gospel to every creature," and these words must be taken, not only in their literal sense, but they must also be considered as to what was meant by them. The distribution of tracts no doubt helped the preaching of the Gospel. That very day he had received a letter from a person at Halifax, who went about distributing tracts in public-houses and other places. He had distributed no less than 200,000, and he related some very interesting cases where they had been much blessed. He was sometimes afraid, from the way in which societies were now increasing, that they might be said to be running to seed; but this certainly was not the case with regard to the Religious Tract Society. It would be quite impossible for individuals to do the work which had been done by this society. When they found so many Christian men so devoted to the work, and giving up their time in this way to the management of the funds, it was the least that those outside could do to thoroughly support their hands in their great work. The society had a connection with almost every part of the earth, and was spreading the glorious news of the Gospel throughout every country; and he was sure that those who were connected with it would never regret when they came to die having done so much for Christ.

The Rev. WILLIAM PENNEFATHER moved the adoption of the report, and the appointment of the committee for the ensuing year.

The Rev. SAMUEL MARTIN said he should like to put before them the case of the society. Some 300 years ago God gave to mankind the art of printing by moveable types. He had no doubt whatever that the art of printing was a Divine gift, and that God had much more to do with it than Gutenberg had. In giving this invention to the world God also gave it to the Church; and what this society was doing was using this Divinely-given art for the highest possible purposes. There were five or six reasons why he was attached to this society. One was that which he had already mentioned, and another was that there was nothing ecclesiastical about it, but men of all sections of the Church of Christ could work in it. There was something about it that was Christian, and while that which was ecclesiastical was often very important, because it was Christian, yet, for certain purposes, he could often most cordially separate the Christian from the ecclesiastical. It would be very wrong for firemen when at a fire to discuss their helmets, and axes, and engines, though it would be a perfectly right thing for them to do so at home in their barracks. When the fire was raging the only thing they had to do was to put it out. (Cheers.) Another bond of attachment to the society was its Divine aim, inasmuch as it sought to diffuse light, to give life, and to impart power to sinful and suffering men. Its fidelity to truth, both fundamental and sentimental, was one of the most striking features of the society. He did not remember a single case in which the society could be said to have compromised the glorious Gospel of the blessed God. Some men thought there was no distinct Gospel, but he could not read the first chapter of the Epistle to the Galatians without feeling that the Gospel was there so distinctly and so rigidly defined that there could be no mistake about it. The society had always been seeking to propagate and spread this clearly-defined Gospel, and if there was an inch of printed paper issued by the society with the hint of "another Gospel" upon it, it was only because it had escaped the eagle eye of the men who conducted the society's work. (Applause.) It struck him, too, that there was a considerable adaptation in the operations of the society to the times. He was not ashamed to confess that he had not always thought this, but he did think so now—(Hear, hear)—for they had published several works which were just adapted to the wants of the day. The work of the society was done

earnestly but quietly. In some cases they often got more talk than work; but in Paternoster-row they got more work than talk. He would only ask them thoroughly to sustain and co-operate with the committee, both by liberal donations and by annual subscriptions. (Loud cheers.)

On the motion of the Rev. R. BURGESS, seconded by the Rev. Dr. CRAIG, of Hackney, a resolution was adopted, to the effect that the meeting had heard of the extension of the society's grants with great satisfaction, and that having regard to the society's extended benevolent operations, the meeting deemed it of the last importance that the annual subscriptions and other benevolent contributions to the society should be greatly increased.

After several other addresses, the proceedings terminated with a vote of thanks to Sir F. Crossley for having occupied the chair.

IRISH EVANGELICAL SOCIETY.

The annual meeting of this society took place in the Poultry Chapel on Monday evening, under the presidency of the treasurer, Charles Reed, Esq., F.S.A. The proceedings commenced with the singing of part of the 185th hymn, after which the Rev. T. W. Aveling offered prayer.

The CHAIRMAN remarked that he was deeply affected on that occasion with the memories of the past, of years when the meetings of that society had been the most interesting to him of all the May meetings. He remembered those crowded assemblies in Finsbury Chapel—meetings of an almost boisterous character. The spirit of public meetings had not departed from this country, yet he thought the spirit and tone of earnestness, in respect to that gathering, required to be very much rekindled. (Hear, hear.) He was not at all discouraged. He was thankful to know the earnest way in which their committee were working, and the good which was being done on the other side of the channel. The interest attaching to the remarks of Mr. Burnet, on the occasions to which he had referred, had caused him to study the history of Ireland, and he did not know whether he should be wrong in saying that he had almost read that history with tears. Such a history of oppression, and wrong, and sorrow he thought he had never read at any time, and that too in connection with a people close to them, and associated with them by every tie. It seemed to him that whatever could be done for the benefit of that country by the people of England in the name of Christ ought to be done. He could speak with some degree of knowledge, especially of the north of Ireland, and more especially with regard to the efforts which were being made in connection with that society. They had no quarrel at all with other denominations. He believed the clergy of the Irish Church were promulgating a purer faith than that which many were preaching as the Gospel in the name of the Episcopal Church in this country. The zeal and earnestness of the clergy, especially in the north of Ireland, were not to be equalled by their brethren in this country. The value of the Scotch element was great, and the zeal of their Presbyterian friends most creditable, but he believed the acceptance of the *Regium Donum* paralysed their efforts. There had been a meeting in Belfast, attended by some 250 leading men of the body, at which a resolution had been carried, which, if followed up, would lead to their renunciation of that grant altogether. They could scarcely understand the difficulties of Ireland without going to see. (Hear, hear.) The object of that society was the preaching of the Gospel—the dissemination of the whole Bible, and by a system of colportage and evangelistic agency to carry from door to door, and from house to house, "the truth as it is in Jesus." They who were connected with the Congregational churches in Ireland ought especially to be encouraged in their trying position. They had not the status and position which accompanied the Presbyterian body, and were scarcely as strong as the Wesleyans, and yet they were doing a valuable and providential service through those excellent men who had for a long period of years been their agents. The society was now clear of debt, and they had a small balance—though a very small one; they were much indebted to their friend the secretary, and to the committee for their labours; and he urged all present to show their sympathy with the work, not only by assisting in raising its funds, but by seeking to induce a deeper interest in its proceedings. (Applause.)

The Rev. WM. TARBOTTON, secretary of the society, then read an abstract of the report. It commenced with a reference to the duty of British Christians towards the sister isle, and the inadequacy of the efforts from time to time put forth by different parties for the spiritual enlightenment of the masses of its population. The voice of Providence was forcing this theme upon the churches. What Ireland above all other things required was the simple Gospel of the Son of God. The recent manifestations of disloyalty by some of her misguided sons, instead of deterring them from seeking her welfare, should rather constitute a new and all-powerful argument, inducing them to do more for this end than ever. Legislation, education, suppression—sometimes righteous—had been tried; concession—sometimes unrighteous—had been tried; but all in vain: her social and spiritual maladies yet remained unhealed. The committee had persevered through another year in their difficult enterprise, and were happy to record that the position of the society was in nearly all respects, they had reason to believe, more satisfactory and promising than when the year began. They had agreed to aid the church assembling in Zion Chapel, King's Inn-street, Dublin, well-known in former years in con-

nection with the name of the late Rev. W. H. Cooper. The services of the Rev. Mr. Hall had been secured, and his probationary labours had been followed by such results as to induce the committee cheerfully to grant the help which was so essential. Mr. Fennell, the town missionary, continued zealously to labour in various modes of activity. The department of Mr. Munro, whose work as a town missionary had been painfully interfered with by affliction during the past two years, had been discontinued. The Rev. G. Silly continued his ministrations in the suburban chapel at Kilmahnam. At Cork the church had had a chequered course, and aid had been given by the society. For six months past the Rev. W. Fox had occupied the pulpit. The work of Christ in Belfast continued to supply gratification and encouragement. The Rev. S. Rodgers, minister of the Second Congregational church, was as energetic as ever. The church under his care now numbered 141 members, and a new and commodious chapel was being erected. In Galway the devoted labours of the Rev. J. Lewis had been continued. He had been the means of widely scattering the good seed, and his influence with all classes of people, and especially with students of Queen's College, was very great. In the city of Armagh, the church had, since December, 1863, been under the care of the Rev. J. Stirling, whose labours had been owned of God to the revival and consolidation, and for the work of Christ. In Armagh and seven sub-stations Mr. Stirling preached to between 500 and 600 people. The congregation had increased, and six members had been added to the church. At Newry, the Rev. J. W. Johnstone, B.A., was perseveringly labouring amidst great difficulties, but with hope of ultimate success. At Sligo, the Rev. N. Shepperd's church had for many years been self-supporting, and that gentleman superintended the evangelistic labours of Mr. Brennan, which were attended by very good results. Mr. Shepperd himself had occasionally laboured in a similar manner in various localities. At Coleraine the Rev. J. Kydd continued to labour with indications of Divine approval; and at Cappagh Mr. MacLaughlin laboured acceptably as an evangelist. The Rev. W. Graham recently took charge of the church at Carrickfergus, the entire district in which he preached containing a population of about 10,000 persons. At Straid, one of the oldest of the agricultural stations, fourteen members had been added to the church during the year, and the labours of the Rev. J. Bain had been in other respects most successful. At Ballyvaughan and district, with a population of 3,000, the Rev. D. Quern had three out-stations, and in all 400 hearers, the church numbering 47 members. At Donaghy, under the Rev. A. Kelso, the work was making progress, the labours of that minister having throughout been signally honoured. The pulpit at Donaghmore had recently become vacant by the retirement of the Rev. J. T. Lane; the committee hoped soon to appoint a successor. At Moy, the Rev. D. Fletcher had had an increase of four members, and had, including sub-stations, 550 hearers. The work at Donegal had, after anxious consideration, been discontinued. At Richhill, near Armagh, with its six out-stations, the Rev. C. Skuse had worked with ceaseless activity and much usefulness. Several lay agents were employed in various localities. The committee were glad to be able to report that the net receipts for the year had amounted to 2,686*l*. 6*s*. 3*d*., an increase of about 70*l*. over the previous year. The report concluded after expressing thanks to various committees and gentlemen for grants of books, &c.

The Rev. J. G. ROGERS B.A., of Clapham, moved the first resolution, which included the adoption of the report, the appointment of officers, and a strong recommendation of the objects of the society to the sympathies of the churches. The speaker dwelt on the difficulties which attached to the Irish question, and to the obligations of this country to Ireland in respect of arms, literature, oratory, and other matters, and the paramount obligation resting upon them as Christian Dissenters to consider how they could best make amends to Ireland for past wrongs. If the people of that country had not much to complain of just now, they must remember that the thought of oppression would rankle in the heart long after the oppression had been removed, and would produce mischief for generations to come. He was not going to say one word in justification of Fenianism, but he could make more allowances than some people were disposed to do, and could quite think that if the position had been reversed, and if the English people had been put in the position of the Irish, and the latter in their place, they would have looked upon Fenianism in rather a different light to that in which they did at the present. They were somewhat in the position of a certain slaveholder, who, in talking to his slaves on religious matters, and being asked by one of them the meaning of the passage, "Whatsoever ye would that men should do unto you, do ye even so to them," said, after being a little puzzled for a time, that it meant that as the negro would wish him (the master) to obey if he were the slave, so he must obey. It was much this kind of reading of Scripture truth and of interpreting principles of right which had been adopted in relation to Ireland. No wonder if their work there was difficult, and if there were social disaffection and aggravated religious ignorance. It was their duty to testify to great principles in connection with the Gospel of Christ in that country. While giving credit to the greater part of the Irish clergy for their evangelistic zeal, he contended that with the evils attaching to that Church they could not convert the people to Protestantism. Apart from a portion who were really Unitarians, the Presbyterians preached

the Gospel in its purity, but it was their duty as Congregationalists to teach a form of Protestantism which exercised no weapon of coercion, and which did not seek to obtain by compulsory power one penny of income, but which sought to commend itself to their hearts and consciences in the sight of God. (Cheers.)

The Rev. S. HEBDITCH, of Bristol, in seconding the resolution, remarked on the appropriateness of fixing the various religious anniversaries at a period when nature was awaking to new life, and was experiencing a time of refreshing and reviving. After referring to the smallness of the gathering, he observed that he had lately been looking over a number of the reports of the society for several years past, and he would endeavour to give them a few of his impressions. First, he had learned that they must work while they could work. One of those reports had said that all the original committee of the society were gone but three, Dr. Bennett, Dr. Raffles, and Dr. Reed. These were also the heavenly now, and the earthly no longer, so the whole of that committee had gone up home. Let them work while they could. Next, he had learned that the work was a slow and difficult work, but it was a good work. It struck him that the one thing wanted was a more consistent and universal interest on the part of their people in this work, the finding out of some means of consolidating and uniting their effort, and of employing the whole spiritual power of the body in this work. They had sufficient money, men, and intelligence, if they could but gather it together, and bring it to bear upon the moral and spiritual condition of the sister isle. They had a well-organised society, and efficient officers and agents; what they required was active individual effort on the part of all interested in the work to promote its success. He adverted to his visit to Cork, Mallow, Limerick, and other places, expressing his conviction that they had a duty to perform in testifying to the truth, and urged that the present time, when the question of an endowment of the Romish priesthood was mooted, was one which called for the strengthening of the hands of the ministers of the Voluntary churches there. (Applause.) He suggested that English churches should send their pastors over to visit Ireland; their interest and that of their churches in the work would thus be increased.

The Rev. ANDREW REED, B.A., moved the second resolution, which recognised the Gospel as the only all-sufficient means of Ireland's moral and spiritual regeneration, and viewed recent events and existing indications in that country as the voice of God's special providence, calling for immediate and much-augmented effort and prayer. He rejoiced on seeing their chairman in his present position, because of his peculiar opportunity for aiding them, and because he knew he would not set his hand to the good work without intending to labour for it. He rejoiced, too, that they had a secretary who had but returned to this country in order to work in a central position for his brethren and for the churches in Ireland. He rejoiced also in the ground for encouragement which was presented, with, he trusted, a measure of revival. He was, however, filled with an intense melancholy and sorrow when he considered the estrangement which prevailed. In some degree the Irish might be to blame, but let them consider whether there were not more to blame in themselves. Professor Goldwin Smith had said that England had not lately been in one of her noblest moods. He adverted to events in India and Jamaica (as regarded past affairs), and to the affairs of Denmark as illustrative of this remark. The present Government were giving tokens of a new feeling. The question of tenant-right was being considered, and that of church endowments. He trusted the voice of this country would never go for the support of the Roman Catholic religion in Ireland, but he also trusted that the nation would do justice upon that question, and would not permit the minority to continue in the possession of those public endowments which ought to go for the benefit of the country at large. Would that Episcopalians and Presbyterians would cast away their golden manacles, and walk forth in the liberty and freedom and joy of the true Christian religion, to win the affections of the people, not only to themselves, but to Christ! He was rejoiced to see the Presbyterians were leaning in that direction. In Ireland, and in England, too, they needed a revival of the true Protestant spirit of Knox and the old Reformers, and he trusted that society, amongst others, would do something to rekindle its fervour.

The Rev. R. SEWELL, of Londonderry, seconded the resolution. He felt encouraged by the presence and help of their chairman, by the earnestness and spirit of the addresses which had been delivered, by their improved financial position, and the report which had been read. He trusted this was but the beginning of good times. As to the Fenian question, he said he had heard much less of it, perhaps, than many of those present. He spoke of the obligations of the Christians of England to Ireland, reminding his hearers that Ireland was civilised before England, had a Christian Church before England, and sent her ministers to this country when the latter was in a state of Paganism. There was a Church there in the time of, and prior to, St. Patrick, having no connection with the Pope of Rome and no sympathy with the spirit of Rome. And how was it destroyed? Through the influence and power of England Ireland became Popish. They were opposed to it, but England forced the connection. By-and-bye it was desired to make the people Protestants, and they went and enforced upon the people a Church with which the majority of them had no sympathy, and passed laws to compel people to attend a Church the prayers of which were read in a language which they did not understand, and laws to punish people by

fines, imprisonment, and even death itself if they would not conform to the Protestant religion. Two or three hundred years ago they began to see the evil of all that, and to think of remedying it in some way; and they gave a little money to the Roman Catholics and a little to the Presbyterians to keep them quiet and to maintain the position of the Established Church in Ireland. And what had been the result? There were in 1671 300,000 Protestants and 800,000 Roman Catholics, whilst now there were nearly 5,000,000 Roman Catholics and little more than 1,000,000 Protestants. He was aware that this state of things had not had the sanction of many in this country. But the difficulties in the way of Irish evangelisation had thus far vastly increased. After dwelling on the great resources and power of the Roman Catholics, he said there had been great changes during the past five or six years,—the change of opinion which was taking possession of the minds of Presbyterians as to purity of Communion—the separation of the Church and the world in that service; and the testimony given to the principle of voluntary support of Christian institutions. He gave quotations from Presbyterian authorities showing the results of their testimony.

The Rev. J. STOUTON referred to the advantage of the Voluntary principle, and the great importance of a vigorous prosecution of the work. He moved a vote of thanks to the chairman, coupling therewith the name of the secretary, and concluded by expressing the hope that henceforth they would all give their more earnest support to the cause.

R. A. BOYD, Esq., in seconding the resolution, spoke from experience of the increasing opinion amongst Presbyterians of the disadvantages arising from the *Regium Donum*. He deprecated the wish that Ireland should be dis severed from this country, and advocated the earnest prosecution of their work.

The Rev. W. TABBOTT briefly spoke in acknowledgment, and with the Doxology and the Benediction the meeting terminated.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society was held on Monday week at Exeter Hall, J. Fernley, Esq., of Southport, presided. From the report it appeared that the total home receipts amounted to 101,594l. 7s. 2d., and the total foreign receipts to 145,885l. 0s. 2d. The receipts from the home districts and Ireland, including the juvenile Christmas and New Year's offerings, exhibited an increase of 5,934l. 17s. 8d. when compared with the same items of the previous year. The committee gratefully accepted this augmentation of income as an approach to the fifteen thousand pounds increase required in order to the due support of the work as at present carried on. The special contributions on behalf of Italy were small, and did not represent the measure of interest felt in the religious action going on in that country. For the current year much larger contributions for Italy had already been received. To the Jubilee Fund Committee the receipts were indebted for 11,825l.; grants for Italy, India and China, now passed to account, augmenting the total receipts to a higher amount than had been reported in any previous year. New donations on annuity, amounting to 1,600l. had already been received during the year. The ladies' committee for female education in foreign countries, and other benevolent objects, had received and expended contributions amounting to 825l. 9s. 4d., besides supplying clothing, school materials, &c., to many parts of the mission field. The general expenditure, including the cost of the Canton and Hankow missions, and of the mission in Italy, amounted to 142,707l. 8s. 9d.; grant towards the new mission premises in Paris, 1,000l., making a total of 143,707l. 8s. 9d., and leaving a balance of 2,177l. 11s. 5d. towards the accumulated deficiencies of former years. The contributions to the Jubilee Fund already received amounted to 137,000l. including interest. The missions in India, Italy, and China, had derived considerable advantage from the appropriations which had been made. The committee could not mature their plans for Africa and the West Indies until the Jubilee account was more nearly closed, an object which the committee commended to the notice of those friends whose promised contributions had not yet been paid. The society's missions extend throughout Europe, India, China, South and West Africa, the West Indies, Australasia, Canada, and British America. It has 661 central or principal stations, called circuits, in various parts of the world; 4,800 chapels and other preaching places; 981 ministers and assistant missionaries, including 54 supernumeraries; 1,383 other paid agents; 17,854 unpaid agents; 145,081 full and accredited church-members; 13,227 on trial for church-membership; 152,248 scholars; and 8 printing establishments. The operations of the society in the West Indies had been retarded by several unforeseen circumstances. With respect to the recent calamitous disturbances in Jamaica, the committee refrained from offering an opinion, as the question had undergone an investigation, the result of which had not as yet been made known; but they expressed their great satisfaction at the prompt manner in which the Government granted that commission of inquiry, and waited the result relying on the justice and impartiality which at all times characterises the British people. The Rev. Daniel J. Draper's untimely loss in the wreck of the London was recorded in a special resolution expressive of the deep sorrow of the committee. The chairman, in opening the proceedings, gave an interesting sketch of the origin of the Wesleyan Missionary Society and its progress up to the present day. In

doing so he referred to the question of slavery, rejoiced that so much had been done towards abolishing serfdom in every country where the English language was spoken, and looked forward to the society being able in future to do much more towards the spread of Christianity throughout the world than hitherto. Previous to resuming his seat, the chairman mentioned that he had received two letters—one from his brother, saying that illness prevented his attending the meeting, and sending a cheque for 50l. for the society, and the other from his brother-in-law, regretting not being able to support the chairman at the meeting, but sending his proxy in the shape of a 50l. cheque. The Rev. Dr. Hoole, whilst reading the report, mentioned that Miss Heald, before her demise, left 5,000l. in aid of the missions carried on by the society, and that this and other large sums not included in the present report had also been received. The Rev. W. Shaw, president of the society, moved the adoption of the report, and in the course of his address, in proof of the amount of practical assistance given by the chairman, Mr. Fernley, mentioned that that gentleman had, at his own cost, erected a noble house of prayer. The Rev. J. Kilaer, from Ceylon, seconded the motion, which was supported by Mr. Isaac Holden, M.P., and agreed to unanimously. Resolutions testifying to the importance of the work carried on by the society, acknowledging the blessings and success which had attended the operations of the society, and thanking all those who had prominently aided the work, were adopted. Amongst the other speakers were the Rev. William Arthur; Rev. Henry Allon, Union Chapel, Islington; Rev. Samuel Coley, Birmingham; and Rev. W. C. Simpson, from India.

LONDON CITY MISSION.

The thirty-first annual meeting of the London City Mission was held on Thursday at Exeter Hall. The Earl of Shaftesbury presided. The report, which was read by the Rev. John Garwood, stated that the work of the missionaries of the society during the past year had been productive of full average fruits. The financial position of the society was one of very serious difficulty to the committee. The receipts during the past year amounted to 35,460l. 18s. 10d., which was a very large falling-off from the receipts of several previous years. The receipts were 3,392l. less than the year's expenditure. The falling-off was, however, on the whole, due to the legacies, which had been so very large during the past five years that the committee had come to look upon them as regular permanent income, and had increased the expenditure accordingly. There had been a falling-off in the legacies of 1,000l. during the past year, so that although the income from associations, donations, &c., showed an increase in comparison with the previous year of 1,240l. 10s. 11d., this increase was turned into a decrease through the falling-off of the legacies. The consequence was, that the committee had been under the necessity of reducing the number of missionaries. At the last anniversary they had 395 missionaries, but they had since been reduced to 371. The committee feared that a further reduction would take place. If the income in future was not larger it could not be avoided. The expenditure of the disabled missionary fund had also been exceeded during the year, the receipts being 578l. 18s., and the expenditure 643l. 16s. 7d. Seven persons, it was estimated, died in London daily, who, but for the missionaries of the society, would have passed away without the consolation of religious teaching. 276,830 visits had been paid to the sick and dying, which was at the rate of 758 visits a day. Altogether, upwards of 2,000,000 visits had been paid, which was a daily visitation of between 5,000 and 6,000 persons. The distribution of religious tracts had exceeded the whole population of the metropolis, being at the rate of 9,000 daily. The readings of Scripture in visitation amounted to 598,573, which was a daily average of 1,640. Not only had the number of meetings increased, but the attendance had also increased. The gross total attendance exceeded 1,500,000, considerably more than the number of persons attending all the churches and chapels of the metropolis on the Lord's-day. To this should be added the gross total attendance at the in and out-door services, which was more than 2,000,000. This number did not include children. Children had been sent to school at a rate daily of twenty-three; 1,102 drunkards had been reclaimed, or three daily; 173 shops had been closed on the Lord's-day through the efforts of the society; 576 families induced to commence family prayer; the average attendance at the out-door services had been scarcely less than 100; nearly 300 unmarried couples had been induced to marry; and 368 fallen females had been admitted to asylums, restored to their homes, or otherwise rescued.

The Earl of SHAFTESBURY, in opening the proceedings, confessed that he was amazed to think of the state of the metropolis which was day by day and hour by hour made apparent through religious societies and the press. After dwelling upon the destitution, filth, and sinfulness with which it is known the metropolis abounds, the noble earl referred to the revelations made by the "Amateur Casual." In his (the chairman's) opinion the gentleman who wrote that picturesque and interesting account of the casual ward in which he had the courage to spend a night, had rendered very great service to his fellow-creatures. They would remember that in that account Mr. Greenwood—for he believed that was the gentleman's name—described what appeared to be one of the most incorrigible boys that could possibly be imagined. The boy, who was called Punch, was about sixteen years of age, and he made himself remarkable as doing

everything and saying everything to give annoyance to everybody. That he ought to be hanged or made away with in some other effectual way must have been the opinion of all who read of him. But where did they think Punch was now? In the refuge at Great Queen-street, Lincoln's-inn-fields. At the supper which was given some time ago to homeless boys Punch attended. The noble earl confessed that at the time he was not acquainted with Punch, but he believed Punch knew him. In the course of conversation, he (the chairman) talking with some gentleman about the "Amateur Casual" revelations, mentioned the name of the boy Punch, when a voice close at hand cried out, "It's he." The little fellow was told to call the next day, which he did. From his expressed anxiety to get an opportunity of improving his position, he was got into the house in Great Queen-street, and he was now one of the best boys in it—as happy as possible, and in a way to become a good subject of the Queen, and a citizen of the kingdom to come. The noble chairman concluded with an earnest appeal, not alone to those present, but all who had wherewithal to spare, to aid a good work.

Resolutions adopting the report, regretting the necessity which had arisen to reduce the number of missionaries, and urging the need of renewed and greater exertions, not alone to avoid further reduction, but rather to increase the present number, were passed. The speakers were the Rev. John Patteson (rector of Spitalfields), Mr. R. Bevan, Sir T. F. Buxton, Bart., Rev. R. D. Wilson (minister of Craven Chapel), Rev. A. C. Price, Rev. J. Brocklehurst, Rev. A. B. Suter (Bishop-designate of Nelson, New Zealand).

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Archbishop of Canterbury presided on the 30th of April, at St. James's Hall, at the first public meeting ever held by the Society for Promoting Christian Knowledge, although it was established so long ago as 1698. From a brief report of its proceedings which was presented, it appeared that in 1785 it began to circulate the Bible, either giving copies away or selling them to the poor at low prices. Between April, 1864, and April, 1865, it issued 182,424 Bibles and 156,353 New Testaments. It also prints Bibles and Testaments in foreign languages. In 1705 it began to distribute Prayer-books as it did Bibles. In 1864-5, one year, it issued 505,681 Prayer-books. It also prints the Prayer-book in foreign languages. In the first month of its foundation the five members subscribed to pay the cost of printing religious books and tracts. In one year (1864-65) 5,781,261 books and tracts were issued from its depositories.

CHURCH MISSIONARY SOCIETY.—The sixty-seventh annual meeting took place on the 30th of April at Exeter Hall. In the absence of the Earl of Chichester from illness, the chair was taken by the Bishop of Ripon. From the report it appeared that the total ordinary income amounted to 146,208*l.* 4*s.* 9*d.*; and the total ordinary expenditure to 144,558*l.* 17*s.* 4*d.*, leaving a surplus of 1,649*l.* 4*s.* 5*d.* The local funds raised in the missions and expended there upon the operations of the society, but independently of the general fund, were not included in the foregoing figures, and amounted to about 20,000*l.* The society has at present 148 missionary stations, 278 clergymen, 21 European laymen, nine European female teachers (exclusive of missionaries' wives), and 2,122 native and country-born catechists and teachers of all classes, not sent from home. The number of communicants in 1860 was 19,828; in 1861, 21,064; in 1862, 21,261; in 1863, 18,110; in 1864, 18,124; and in 1865, 14,155. The returns of the New Zealand mission had not been received on account of the disturbed state of that country. On the motion of the Bishop of Carlisle, seconded by the Rev. W. P. Welsh, the report was adopted. Among the speakers were Col. Sir H. B. Edwards, the Rev. W. Saumarez Smith, the Rev. S. Jones, missionary from Ceylon; and the Rev. S. Hasell, late missionary in Bengal.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual breakfast of this useful and flourishing institution was held yesterday morning at six o'clock at the rooms in Aldersgate-street, under the presidency of Charles Reed, Esq., F.S.A., in the absence of the Earl of Shaftesbury from indisposition. Among the gentlemen present we observed the Revs. Clement Bailhache, L. D. Bevan, F. W. Briggs, Aubrey C. Price, John Rodgers, J. Guinness Rogers, R. Roberts, and J. Parvyn, of Philadelphia; Colonel Griffin, of Chicago, and Messrs. George Hay Stuart, of Philadelphia, president of the United States Christian Commission; R. Baldwin, of Toronto; Samuel Thompson, J. E. Treisider, and W. E. Shipton, the secretary. After breakfast the company adjourned to the lecture theatre, which was well filled with young men, with a fair sprinkling of young ladies. The chairman expressed his deep interest in the young men of the city, whose ranks he felt that he himself had hardly left, bore testimony to the great value of the association, especially to young men newly arrived from the country, and urged on the members the necessity for personal piety as a stimulus to active effort for the good of those by whom they were surrounded. Mr. Stuart gave a highly interesting sketch of the labours of the United States Christian Commission, and the meeting was briefly but ably addressed by the Rev. Messrs. Price, Bailhache, J. G. Rogers, and R. Roberts. The secretary announced that on Thursday, the 17th inst., a social meeting would be held to give a welcome to Mr. Stuart and the Rev. Mr. Parvyn, and receive from them a more extended account of their labours in

connection with the Christian Commission during the late American war.

(Continued on page 372).

Postscript.

Wednesday, May 9, 1866.

LATEST FOREIGN NEWS.

One of the semi-official Vienna papers of yesterday says:—

A peaceful solution of the pending difficulties has not yet become impossible. The communications brought by Count Mulinen from Paris may perhaps offer such guarantees for the sincerity of Italy that the Austrian army on the southern frontier would be replaced on a normal peace footing.

Intelligence continues to be received of armaments and military movements in Prussia, Italy, and the middle German States.

In consequence of the proposition made by Saxony at the Federal Diet, Bavaria is said to have addressed a note to Prussia, requesting information respecting the latter's threatening attitude towards Saxony. Prussia replied that she would not enter Saxon territory so long as Saxony was not occupied by Austrian troops.

The Chamber of Deputies at Florence is engaged in discussing the bill empowering the Government to provide by royal decree for the maintenance of public safety throughout the kingdom. A royal decree has been issued ordering the formation of a corps of Italian volunteers, to be provisionally composed of 20 battalions, under the command of General Garibaldi. The volunteers will engage to serve for a term of one year.

Prussia has ordered the mobilisation of another army corps, the 7th.

The news from the United States is interesting. The Fenians have failed in their designs, if they ever really had any, against New Brunswick. The Roberts faction attribute the fiasco to the imbecility of Mahony, while Mahony will probably have his revenge in the discomfiture of the Roberts marauders, who are pledged to do something on the Canadian frontier. Mr. Bigelow has made a well-meant effort to come to an arrangement with the Emperor Napoleon in the interest of peace; but the ultimate result is not yet known.

YESTERDAY'S PARLIAMENT.

In the House of Lords yesterday, Lord STRATFORD DE REDCLIFFE put a question to the Foreign Minister concerning the Nestorian Christians in Persia, in reply to which Lord CLARENDON said it was true that the position of that ancient Christian body in Persia, the Nestorians, had recently been very much improved in consequence of the Shah's liberality in acting upon the suggestions of Mr. Allison, the British Minister in that country, who had been instructed to present to the Shah the acknowledgments of her Majesty for his generous treatment of the Nestorians. A few remarks were made upon the same subject by Lord SHAFTESBURY and the Bishop of OXFORD.

The Labouring Classes Dwellings Bill was read a second time after a brief conversation, in the course of which Lord SHAFTESBURY, while approving the object of the measure, expressed a doubt whether the bill would have any extensive operation.

STATE OF EUROPE.

Lord CADOGAN, after some preliminary remarks upon the threatening aspect of political affairs upon the continent, asked whether the Government had made any offer of mediation to bring about a pacific solution of the questions in dispute.

Lord CLARENDON prefaced his reply by explaining that the Government had not communicated to Parliament any information upon the subject, because it was their determination not in any way by their action to involve this country in any war that might unhappily arise. The public were as well informed as the Government upon passing events, and therefore were well acquainted with the dangerous condition of affairs in central Europe at the present moment. The Government would gladly have tendered their good offices were there any reason to hope that the offer would be of any benefit. That disposition had been made known to the various Powers, but, standing alone as we did, the Government were not able to offer any effective resistance to a determination for war, if such a determination existed.

After some remarks from Lord Stratford, Lord Grey, Lord Russell, and Lord Derby, the Earl of CLARENDON further said that the Government had taken steps to ascertain whether any offer of friendly intervention would be acceptable, but meeting with no encouragement, these offers were not pressed. The subject was allowed to drop.

Their Lordships adjourned at a quarter past six o'clock.

In the House of Commons the Imperial Gas Company Bill was disposed of after a short debate. Mr. TITE moved its rejection, and the House turning a deaf year to the undertaking of Mr. Staniland (who had charge of it) to strike out all the clauses relating to the erection of gasworks near Victoria Park, he ultimately withdrew it.

After the discussion of a grievance of the medical officers of the Guards, and on the constitution and

management of the Irish Society, Mr. HANKEY drew attention to the question of water supply in the metropolis.

ABOLITION OF COMPULSORY CHURCH-RATES.

The CHANCELLOR of the EXCHEQUER, in introducing his Bill for the abolition of compulsory Church-rates, after referring to the incidents of the recent debate which had induced him to take up the subject, intimated that the Government, though desirous to pass the bill, yet thinking the House already sufficiently charged with controversial matter, would be guided in pressing the measure by the degree of general support which it received. After drawing it up he had communicated it to Mr. Beresford Hope, and to Mr. Hardcastle and Mr. Morley on the other side, and he believed it would be accepted by the Dissenters as a measure of peace. The first clause, he explained, provided that after the passing of the bill no suit or proceeding should be instituted for the recovery of Church-rates; the second and third provided for the discharge of debts contracted on the security of Church-rates; and the fourth enabled vestries, in parishes where no sufficient provision is made by endowment for the necessary expenses, to assess a voluntary rate, to be applicable to the same purposes as the present Church-rate. By the sixth clause, in case of a poll being taken, the names were to be written in a book under a heading which would declare the willingness of those who voted to pay the rate if it be carried by a majority. The next clause, which related to the participation of non-payers of the rate in the services of the Church and the administration of the funds, he described as the most important, and it differed from the suggestions which he had thrown out in the former debate. It did not impose on them an extra charge for the performance of any rite of the Church or any other disability, but simply enacted that after three years' non-payment they should not be eligible for the office of churchwarden for ecclesiastical purposes, or to vote on any question relating to the election of that churchwarden, or to the maintenance of the fabric, or the service of the Church, and that they should not be entitled to demand an assignment of seats. To other functions they would be eligible, and a subsequent clause provided for a change of mind, and restored them to a full possession of all rights on payment or tender of payment of rates assessed within the preceding three years.

Mr. NEWDEGATE, while acknowledging the spirit of conciliation which had prompted the introduction of the bill, doubted whether it would not give facilities for variations in the mode of conducting the services of the Church.

Mr. BERESFORD HOPE also thanked Mr. Gladstone for this attempt to settle the question, and asked him—as the 4th clause recognised the necessity of endowments for Church purposes—to consider the expediency of facilitating such endowments by a relaxation of the laws of mortmain.

After some remarks by Mr. CANDLISH in approval of the bill,

Lord J. MANNERS entered a caveat against the measure being at present supposed likely to be accepted by the friends of the Church as a satisfactory compromise. From a recent speech of Mr. Miall he drew the inference that it was regarded by the Liberation Society as a complete victory.

Mr. CHAMBERS, having always urged a settlement of the question, regretted that the rate should be abolished in this form, which was the very reverse of a compromise, which gave up everything and gained nothing.

Sir R. PEEL hailed the bill as likely to put an end to injurious heartburnings, and urged the friends of the Church to accept it in a conciliatory spirit.

Mr. BRIGHT recommended the introduction of a clause abolishing Easter dues.

The bill was supported by Mr. BAINES and Mr. AGLAND, and, after some remarks from Mr. READ and Mr. CUBITT, the CHANCELLOR of the EXCHEQUER gave further explanations, and leave was given to bring in the bill.

Mr. MONSELL obtained leave to bring in a bill to consolidate and amend the law relating to the payment of army prize money.

The Transubstantiation, &c., Declaration Abolition Bill was read a second time, after a short debate.

Several other orders were forwarded a stage, and the House adjourned at five minutes to twelve o'clock.

The committee on Mr. Hardcastle's Church-rate Abolition Bill is postponed till Wednesday, May 30.

The *Times* of this morning states that Mr. Gladstone's Church-rate Bill should be accepted by the Church party.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were only moderate. The condition of the produce was fair, and the trade ruled firm, at Monday's advance in the quotations. There was a fair supply of foreign wheat on the stands. The amount of business transacted was by no means extensive; nevertheless, Monday's currency was well supported. Floating cargoes of grain were in fair demand, at full currencies. Barley was in fair supply. The trade was steady, on former terms. Malt was in moderate request, at last week's currency. The market was well supplied with oats. There was no activity in the trade, yet prices ruled firm. Beans changed hands at fully late rates. Peas were scarce, and firm in price. There was a fair demand for flour, at full quotations.

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TO CORRESPONDENTS.

"C. N. T." and "T. Green."—We have no space for their letters this week.

The Nonconformist.

WEDNESDAY, MAY 9, 1866.

SUMMARY.

THE recently published second volume of the Emperor Napoleon's biography closes with the crossing of the Rubicon by Julius Cæsar. If the irreversible step which will wrap all Europe in the flames of war has not yet been taken, it may be at any moment. The extreme gravity of the crisis was indicated last night in the statement made by the Earl of Clarendon. In reply to questions put by the Earl of Cadogan, the Minister for Foreign Affairs made this declaration:—"The fall of the funds and of all public securities throughout the Exchanges of Europe—the paralysis of credit, of commerce, and industry—the enormous losses that were entailed as soon as the rumour of war assumed an appearance of reality—seemed to be so many warnings to Sovereigns how they trifled with the interests of their subjects. Up to about a fortnight ago there was an appearance that moderate counsels would prevail, and that the calamity of war would be averted; but within the last fortnight this hope has become less and less felt, and, although each Power declares that it has no aggressive intention against the other, and although each declares that it has only armed against an attack which they all declare they do not meditate, yet when three large armies are marching to their respective frontiers there is too much reason to fear that war may break out." More than a million men were, his lordship proceeded to say, now armed and prepared for the conflict, for which there was neither adequate cause nor justification.

Lord Clarendon further said last night that the British Government had made it known that they were ready to use their good offices in the interests of peace, but that the answers they received were not encouraging. They had addressed themselves to the neutral Powers, but found that they stood alone, and "alone they could do nothing against the determination that war was the most effective means—the only effective means of giving effect to an ambitious policy." The events of the week corroborate his lordship's worst fears. All Europe has been looking for some sign from the French ruler. The Emperor has at last spoken, but not on behalf of peace. On Sunday last, in reply to an address from the Mayor of Auxerre, at which town he stopped in his progress through the Department of the Yonne, his Majesty seized the occasion to express his detestation of the treaties of 1815, which "it is now sought to make the sole basis of our foreign policy." These words when telegraphed to Paris created a terrible panic on the Bourse, and are held to be both a reply to M. Thiers's brilliant denunciation of the policy of Prussia last week, and a sure sign that Napoleon III. is a consenting party to the schemes of Count Bismark, and is resolved to profit by the war which impends over Europe.

All the renewed efforts which have been made to avert the catastrophe have apparently failed. King William has declined to accept an arrangement proposed by the Kaiser for installing the Duke of Augustenburg as ruler over Schleswig-Holstein, but making great concessions to Prussia, but some pacific negotiations relative to Austria and Italy are still pending. Whatever may be the despairing efforts of diplomacy, they seem to be too late to be of use. Both Austria and Prussia have put their whole armies on a war footing; Saxony, threatened by its great northern neighbour, has appealed to the Federal Diet; and every part of Germany resounds with

the din of preparation. All the accounts from Italy represent war as inevitable, and this foregone conclusion is best expressed by the order for forming a corps of volunteers of twenty battalions under Garibaldi. The Italian Government have summoned to their aid a man who will not allow them to retreat, and who, backed by public opinion, will insist, at any cost, on an attempt to recover Venetia from the domination of Austria.

The various election committees have nearly completed their labours. The attempt to unseat the members for Huddersfield, Harwich, and Cheltenham have not succeeded, but Messrs. Ferrand and Fleming were yesterday declared to have been unduly elected for Devonport, and the seats were declared void. The House of Commons will thus be relieved for a Session from the presence of Mr. Ferrand. It is probable that Devonport as well as Windsor (from which constituency the Tory candidates have retired) will be recovered to the Liberal party, and we hope to be able to record next week that Nottingham has declined to accept Mr. Osborne, who has come forward under Sir Robert Clifton's auspices, and has returned Lord Amberley and Mr. Cosham by a large majority. The Tory party have achieved a success by returning Mr. Capper for Sandwich as successor to Lord Clarence Paget.

THE COMPLEMENT OF REFORM.

ON Monday night, according to promise, the Chancellor of the Exchequer brought forward the measure of the Government for the Redistribution of Seats, the Lord Advocate a Scotch Reform Bill, and the Secretary for Ireland an Irish one. The whole scheme contemplated by Her Majesty's Ministers is now before Parliament, and, providing only that the question be not postponed beyond the present year, Mr. Gladstone has intimated his readiness to adopt any method of procedure which the House of Commons may prefer. At Mr. Bouverie's suggestion the House will not be asked to go into Committee on the Franchise Bill until the Bill for the Redistribution of Seats has passed its second reading, and the probability appears to be that both measures will be referred to the same Committee, and fused into one, and, with some few amendments not touching any vital principle in either of the measures, passed and sent up to the House of Lords. It is quite clear that the general character of the Redistribution of Seats Bill has secured the good-will, by dissipating the fears, of all who acknowledge the necessity of Parliamentary Reform at all, and that the opinion of moderate Liberals, to say nothing of moderate Conservatives, is greatly changed from what it was throughout the great debate. The Tory leaders, it is true, regard the new aspect of the question in no conciliatory spirit. But the general current of feeling on both sides of the House is visibly setting in towards a settlement of the whole controversy on the bases proposed by the present Government. In a word, the course of events which last week we ventured to sketch as most probable is precisely that which they are obviously taking—and we have little doubt that, barring accidents, the present Session will put the country in possession of the substance of both the Reform measures now before Parliament.

The Bill, the principal provisions of which were announced and explained by the Chancellor of the Exchequer on Monday night, is by no means a thoroughly symmetrical measure, and will, no doubt, fall far short of the expectations of advanced Reformers. It is one quite susceptible of improvement in Committee, and will, we trust, receive it. It is framed, unquestionably, on Conservative principles, and nevertheless tends to rectify the gross anomalies and inequalities of the existing system. It disfranchises no constituency, though it may be described as getting rid of several small boroughs. No man who has now a vote for a member of Parliament will cease to have a vote in consequence of any provision contained in this measure. But boroughs having each a population of less than eight thousand will be so arranged in groups, wherever practicable, as to return between them forty-one fewer members than they now do; and boroughs of a like description which cannot be so arranged, on account of their relative localisation, are to lose one member each, by which eight more seats, or forty-nine in all, will be free for the disposal of Parliament. Thus, by a process of amalgamation in the majority of cases, and by one of abridgment in a few instances, the complaint urged against pocket boroughs has been roughly met, and, to some considerable extent, redressed. The grouping system has been found to work well in those cases in which it has been tried—especially in Scotland. It goes a long way towards neutralising family influences, and still further, perhaps, in reducing bribery to an uncertainty. Ten of the proposed groups will return but one member each—six of them will return two. The first class will be formed by the fusion of twenty-two boroughs—the second by that of eighteen. The counties in

which these grouped constituencies will be situated are as follows:—Cornwall, Devon, Dorset, Hants, Sussex, Wilts, Somerset, Berks, Oxford, Gloucester, Worcester, Herefordshire, Salop, Essex, Suffolk, Norfolk, and York. The large majority, it will be seen at a glance, belong to the Southern half of the kingdom, so that the seats, which will remain to be allocated anew, are principally furnished by that part of the country which has been commonly described as enormously over-represented. Nearly the same remark applies to the eight boroughs selected for a sacrifice of one member each—namely, Bridgnorth, Buckingham, Cockermouth, Hertford, Huntingdon, Lichfield, Marlow, and Newport.

We have now, by the process explained above, got forty-nine seats for redistribution. How do Ministers propose to allot them? What, in short, is the course marked out for enfranchisement to take? In the first place, the Southern division of the county of Lancaster is to be cut in halves, and to each of the three constituencies of which the whole will then consist three members are to be given, by which arrangement three additional seats will have been provided. Then, every county or division of a county not already represented by three members, and having a population of more than 150,000, is to receive one additional member. The seats thus assigned amount to twenty-three—so that twenty-six out of the forty-nine liberated seats are to be given to counties—mainly, that is to say, to the landed interest. Further, the Tower Hamlets borough is to be divided into two, each of which is to possess two seats. Liverpool, Manchester, Birmingham, and Leeds are to be represented by three members each instead of by two, and Salford by two instead of by one. Chelsea and Kensington united will be formed into a borough with two members. Burnley, Staleybridge, Middlesbrough, Dewsbury, Hartlepool, and Gravesend will also be newly enfranchised and rejoice in one seat each. Here, therefore, are fifteen borough seats created in partial counterpoise to the twenty-six allocated to the counties. One member is provided for the London University. Seven seats are proposed to be added to the Scotch representation—three of which will be distributed to counties—namely, Aberdeen, Lanark and Ayr; three to boroughs, namely, Edinburgh, Glasgow and Dundee; and one to the Scotch Universities.

Such are the main features of the Redistribution of Seats Bill. The Reform Bill for Scotland assimilates the franchise in both borough and county constituencies to that proposed for each respectively in England, and creates the new seats referred to above; and the Reform Bill for Ireland keeps the present county franchise where it is, lowers the borough franchise to six pounds, and makes a similar provision for lodgers to that contained in the English Bill. Here, also, there is a slight redistribution effected by the amalgamation of certain small boroughs, and by giving an additional member to Dublin city, Cork county, and the Queen's University. Seven boroughs, likewise, are to have their boundaries enlarged.

The four Reform Bills will together constitute a really great constitutional measure—one that, conservative as it is in spirit, the country will probably accept as sufficient for another generation. They will render the House of Commons more fairly representative of public opinion than it has ever been since the Revolution of 1688. They answer all the main purposes proposed by those who desired a moderate and safe amendment of our present representative system. They seem destined to win the support they will require, and, we really hope, will be inscribed on the statute-book before the close of the present Session.

THE GOVERNMENT CHURCH-RATE BILL.

WE hope we may be able to lay before our readers in this present number the text of the Bill of the Government, announced for last night, to provide for the abolition of compulsory Church-rates. As this, however, at the moment of our writing, is a matter of some uncertainty, we shall content ourselves this week with indicating its main features.

The measure, as is generally well understood, represents the will of the Government on the matter. It is submitted to Parliament under their responsibility, and will be backed in both Houses by all their influence. It may, perhaps, be rejected by the Conservative party in the House of Lords, but it will be supported there by all the strength of the existing Administration, and, considering the ties which connect Mr. Gladstone with the High-Church section, it is not unlikely that it will be carried. It demands, therefore, a more than ordinarily careful examination under that sense of responsibility which is sure to be created by the prospect of its becoming law.

The Bill fairly embodies Mr. Gladstone's suggestions, as thrown out in his speech on the motion for the second reading of Mr. Hardcastle's measure. It distinctly, unreservedly, finally, does away with

all legal compulsion in the matter of Church-rates. A short clause (the first), very clearly and angularly drawn, renders illegal the recovery of any Church-rate by any suit in any court of law, ecclesiastical or civil, within these realms, from the date of the passing of the Act. Two clauses follow, framed upon those which were contained in Mr. Harcastle's Bill, and consisting almost of the identical words, excepting from the operation of the first clause Church-rates legally mortgaged as security for money advanced, and processes for collecting rates already made. So far the Bill of the Government fully corresponds with that of Mr. Harcastle, with this difference merely—that, in lieu of abolishing the rate, it abolishes all compulsory processes for the recovery of the rate. The end professedly sought in the preamble of the one Bill, is carried into effect as neatly, as clearly, and as ungrudgingly, by its enacting clauses, as is that stated in the preamble of the other by its enacting clauses. On this head there is no room for cavil.

The next clauses are enabling. They are intended to legalise a certain mode of proposing, polling for, collecting, and expending money voluntarily contributed in the shape of a rate. They give to the parishioners who pay their assessment an organisation in respect to the disposal of their own money, and exclude from all share in the appropriation of proceeds which they have not helped to swell the parishioners who decline to pay. They constitute, in fact, a *quasi* vestry of ratepayers having the same rights, under the same conditions and limitations, as the parish vestry now have, but which apply solely and exclusively to matters affecting the state of the fabric of the churchyard, or to those which relate to the celebration of Divine service. But they do not introduce this new vestry into those parishes which are provided for already by an endowment or trust fund in lieu of Church-rates, nor do they force it upon any. The Bill renders the organisation of this machinery for Church purposes lawful but not imperative.

The mechanism of the measure strikes us as unnecessarily intricate—so intricate, indeed, that it will probably be found unworkable in small rural parishes, and, after a trial or two, will be abandoned. Provision is made for a nominal rate to be assessed upon all landowners and occupiers in the parish by an exclusive vestry, and for a form of passing or rejecting estimates, and of polling, when required, the Church-rate paying parishioners. The incumbent will continue to hold the same legal position as now, and the incumbent's churchwarden—but in parishes where the Act becomes operative, the parishioners' churchwardenship will be, or rather may be, split into two—one part to be entrusted to an exclusively ecclesiastical officer, whose duties will be virtually confined to the treasurership and to the disbursement of the fund obtained by the voluntary rate, and who will be elected by rate-payers only; and the other part assigned to a general parochial officer, having to do with the secular business of the parish, and elected by the same constituency as churchwardens are at present. The majority of Church-rate payers may concur with the majority of parishioners, including non-payers, in electing the same man to both offices—but, both in theory and in fact, the offices themselves will be kept distinct, the one for the ecclesiastical, the other for the civil, purposes of the parish.

The non-contributors to what will be designated the Church-rate (albeit nothing more than a voluntary subscription) will, by the very fact of declining to pay, cut themselves off from all legal right to vote in the vestry on matters pertaining to the assessment or disbursement of the rate, or for the election of the churchwarden for ecclesiastical purposes, or for any other Church officer, or as to the repair, rebuilding, ornaments or services of the Church, and also from the right to claim a pew therein—but will be left untouched in regard to their proprietorship in national property, and may at any time hereafter recover the exercise of those rights which non-payment has placed in abeyance by contributing their quota to the rate for the three years next preceding. The sum of the matter therefore is that parishioners who refuse to pay a rate towards the repair of the Church and the celebration of Divine worship therein, will, so long as they refuse, incur a suspension of their parochial rights, as far as relates to the ecclesiastical fund, and to the usual ecclesiastical purposes to which it is applicable.

We read the Bill, we confess, as one which, while it keeps strict faith with the Abolitionists, is also an illustration of the weakness engendered by State-Church habits. Those who represent the Establishment in this settlement of the long-standing controversy, do not seem to be able to surrender forms of law which, without having an atom of force to compel the unwilling, will be full of provisions that in practice will unquestionably hamper the free movements of the willing. Before the measure has been in operation three years, we suspect, this will be fully discovered, and, in all probability, the complicated machinery of the Bill will be superseded by something simpler, and less likely to cramp the energies of Christian willingness in the Church. But, all things considered, the settlement adjusted

by this Bill is to us an honest and satisfactory settlement, and one which, if objected to at all, can only be fairly objected to by the other side.

NOTES OF THE SESSION.

THE *John Bull* is mistaken in referring to the rejection of the Marriage with a Deceased Wife's Sister Bill, on Wednesday last, as the "first decided check" to the Liberation Society. That Society has had nothing to do with the Bill, though it is quite possible that a majority of its members may be favourable to its provisions, and a still larger number averse to accept the decisions of ecclesiastical councils and courts as authoritative in respect to marriages of affinity. Formerly the Bill, proposed last Wednesday by Mr. Thomas Chambers, was carried through the House of Commons, but rejected by the Lords. After an interval of five years it has been submitted to the new Parliament, and was thrown out on Wednesday by an adverse majority of 19, owing mainly to High-Church influence in combination with Scotch ecclesiastical prejudice. English Canon law and John Knox law are at the bottom of the objection to the removal of a restriction, which is not regarded as morally justifiable by a large portion of the people of England. Indeed, up to 1835 such marriages were not held to be illegal by the civil law, though condemned by our ecclesiastical courts. But to suit the purposes of a nobleman of high rank, an Act was passed in that year declaring all marriages with a deceased wife's sister unassailable, after two years' interval, in the Ecclesiastical Courts, to which the late Bishop of London succeeded in adding a clause pronouncing such marriages to be hereafter null and void. This Act, prohibiting the practice which had grown up during the preceding three hundred years, and which the present Bishop of London and four hundred of the metropolitan clergy have petitioned to repeal, was on Wednesday last vigorously defended on religious and social grounds by Mr. Hunt, Mr. Coleridge, and the Attorney-General, though it is admitted to be so little in accordance with the moral sense of the community that its provisions are continually violated. We believe, with Mr. Buxton, that great injustice is inflicted by the present state of the law on this subject, that every Protestant community but our own has pronounced these unions lawful, and that but for the Scotch members, influenced by local traditions, the enactment of 1835 could not be maintained for a single Session.

The financial statement made by the Chancellor of the Exchequer on Thursday was in the main what had been expected. It was not a great Budget, but the three hours' speech which introduced it was neither dull nor too protracted. In his interesting financial review, Mr. Gladstone showed that our expenditure is now nearly three millions less than in 1859-60. We are retracing our steps to a normal standard of expenditure, though but slowly, owing to the great expense of reconstructing the navy, the cost of the fortification folly, and the incessant claims upon the Exchequer for miscellaneous objects. Estimating the income of the ensuing year at 67,575,000*l.*, and the expenditure at 66,225,000*l.*, there remains an available surplus of 1,350,000*l.* Nearly one half of this amount is to be applied in the remission of taxation. The timber duties are to be repealed in consequence of engagements made with Austria while the recent Treaty of Commerce was being negotiated; the duty on pepper, which is 200 per cent., and causes large adulteration, is to be surrendered; the taxes on stage carriages, omnibuses, and post horses are to be reduced; and the duties on wine in bottle and in wood to be equalised. These remissions will absorb 562,000*l.* of the year's surplus, and 286,000*l.* is to be kept as a balance on hand. If the boons which Mr. Gladstone has this year to bestow are not greater, it is owing to the power of those interests in the House of Commons which, in one of his Reform speeches he alluded to as needing curtailment. He has found, notwithstanding his frequent appeals, that a large retrenchment of expenditure is, at present, impracticable, and has for the moment ceased to urge it.

But the most interesting portion of the speech of the Chancellor of the Exchequer was the explanation of his plan for reducing the national debt, and his review of the position of other countries in relation to their financial engagements. Though the enormous debt produced by the civil war in America will entail an annual charge of thirty-five millions, it is not unlikely, so boundless are the resources of the country, to be brought within very small limits in a moderate time, "their monstrous and gigantic establishments" having already been reduced to small proportions. In Europe borrowing is becoming the standing vice of almost every Government. Almost within twenty years, the debts of the nine principal States have risen in the aggregate to 1,500 millions in a time of peace; in six of these the annual increase has been more than sixty millions sterling, and thus the resources of war are being expended in time of

peace. England, however, still retains her pre-eminence for national indebtedness. Though "we have effaced the results of the Crimean war," our national obligations are at the present moment 799,000,000*l.*, entailing a charge of 26,000,000*l.* per annum upon the resources of the country. Mr. Gladstone pointed out the serious burden this might become in view of the possible exhaustion of coal, if only a century hence. There is danger in the distance not only to industry but to property. The time might come when, with the emigration of the population and capital, rents may fall and the greatness of this country be perilled. Having eloquently expatiated on this contingency, the Chancellor of the Exchequer was able to propose but a very small scheme for diminishing our liability. Twenty-four millions of savings-banks' stock are to be converted into annuities terminable in 1885, and with the re-investment of spare dividends the calculation is that some fifty millions will be paid off in twenty years, at an annual expense of something less than half a million. The result will indeed be small; but it is a further recognition of the duty of considering our permanent obligations. Since 1857 the national debt has been reduced by the ordinary process nearly thirty-three millions. On the same scale, supposing that England remains at peace, and that our resources continue to expand, there is a reasonable hope that by the time the proposed terminable annuities fall in, our national liabilities may be reduced to 700,000,000*l.*, a reduction of one-eighth of the debt in nineteen years, apart from any other extraordinary means for contracting it. Mr. Gladstone deserves the thanks of the country for making a new effort to lessen our obligations.

To a very full house on Monday, the Chancellor of the Exchequer explained the remaining portions of the Government Reform Scheme, which we have discussed elsewhere. Lord Grosvenor has now his complete measure, and himself and friends on the Ministerial side of the House will be unable to take refuge in evasive resolutions. Conservative as is the Seats Bill proposed by the Government, it was received with entire coldness on the Opposition side. Mr. Bouverie's appeal to unite in maturing a complete measure was not responded to; Mr. Disraeli discovered a technical ground of hostility; Sir Hugh Cairns more openly revealed the spirit of the Tories; and General Peel's frank declaration that he should oppose the Reform scheme on every opportunity was received with cordial responsive cheers. Whether their opposition takes the form of an amendment proposing an 8*l.* for a 7*l.* borough franchise, and a 20*l.* instead of a 14*l.* county qualification, or a line of tactics more insidious, it is plain that the Tory party are resolved to fight it out to the last. But, as Mr. Gladstone said, the intention of the Government is to persevere, and not throw over the question till another year, and the leader of the House is "terribly in earnest."

The discussion which ensued last night on the introduction of Mr. Gladstone's Bill for the compulsory abolition of Church-rates sufficed to show that if not universally accepted, it will probably be carried by a very large majority. The frank explanatory statement of the Chancellor of the Exchequer was very well received. Mr. Newdegate, while pointing out what he considered as a blot on the Bill, did not speak generally in a spirit of antagonism. Mr. Beresford Hope, speaking for himself, hailed it as a conciliatory proposal; Lord John Manners, on the first blush of the thing, "did not think the measure would be regarded on the Opposition side of the House as a satisfactory compromise of the question," and protested against the assumption that hon. gentlemen on that side would be obliged to support the measure. "He greatly feared, indeed, it would turn out to be a measure which, while keeping up some semblance of the Church-rate, would in reality destroy the whole substance of it." Mr. Thomas Chambers objected, not to the abolition of Church-rates, but to the retention of the form of the rate in a Bill of thirty clauses, which absolutely locked the door of every court where Church-rates had usually been enforced. Sir Robert Peel, who may be said to represent the views of Ministerial supporters of Church-rates, cordially thanked Mr. Gladstone for undertaking the settlement of a question which would put an end to that unhappy strife which had occurred in too many places, would do more than almost any other measure for the peace of the country districts, and would save them from the heartburnings that Church-rate cases had occasioned. Mr. Baines cordially accepted the measure in the interests of peace and justice. In answer to a question from Sir Robert Peel whether Dissenters and their families not paying Church-rates would continue entitled to interment in the churchyard, the Chancellor of the Exchequer said that "no disability of any kind was created by the Bill except such as were expressly recited and set forth in it—namely, those which related to the taking part in the management of the rate, in the election of churchwarden, in serving the office of churchwarden for ecclesiastical purposes, and a title to demand the assignment of seats in the

church. In no other respect, of a nature strictly religious, was any right now existing in any manner affected." After Mr. Bright had expressed his regret that the abolition of Easter-dues was not included in the measure, the Bill was read a first time. There will no doubt be a considerable interval before the second reading to allow time for a full consideration of its provisions.

BLACK BILE.

Our not very inviting title is the literal translation of the Greek words which form our sad, pensive, and somewhat poetic word, "melancholy." Although we have thus dissected the word, we have no desire to rival Burton in his department of psychological anatomy, believing as we do that the study of morbid states of mind is not a very healthful moral engagement. Still, there are some thoughts suggested by the fact that "melancholy" may be rendered literally into the coarser words, "black bile," the consideration of which may not be unprofitable.

The close connection of the physical and the moral comes first to the surface. A disturbed state of certain secretions was evidently supposed to be the source of a melancholic condition of mind. And so Hood, in his Ode to Ræ Wilson, speaks of those who think they are pious, when they are only "bilious." We should be as little disposed to accept without qualification the theory of the old physicians, which is implied in the word "melancholy," as to believe in the indiscriminate allegation of the poet. Still, that the state of the body affects the condition of the mind and temperament we have all good reason to know from personal experience. Nor can we doubt that many types of religious character are due to morbid physical conditions. Not a few people think it a sin to give play to those faculties of enjoyment which the Divine Father has so mercifully granted to man literally to *recreate* by their vigorous stimulus the wearied body and soul. But it will be generally found that those who entertain such ascetic notions are prevented by their sluggish temperament or dyspeptic system from realising that healthy pleasure which they condemn. In the characters of men generally we see the influence of the physical very apparent. By the flash of eye and flush of cheek of the sanguineous, or their lack in the lymphatic, we have indicated to us the mood of the spirit. In the whole physical conformation, as well as in distinct features, we can often see of what stamp a man is. Very often, indeed, it is the soul which affects the body, especially in the cast of countenance, but in temperament and general habit we may recognise the power of the material over the spiritual. To the particular disorders of people, to return to the idea latent in the word melancholy, may be traced in a large measure the exhibition of many of the most disagreeable aspects of human nature. And the converse of this is also true. As Pope says:—

Spleen sighs for ever on her pensive bed,
Pain at her side, and megrim at her head.

The duty of seeking to obtain and to preserve a healthy state of body is surely very emphatically taught by the reflection that diseased mental and spiritual states are so greatly due to the want of physical vigour.

But whilst Hood's sneer has a measure of truth in it, it is not to be forgotten that bodily afflictions have been often the Divine means of purifying and hallowing men. By its spiritual chemistry suffering often transmutes the tear into a gem whose dimless lustre shall sparkle for ever in the soul's diadem. Vain self-confidence has given place to reverent humility when physical prostration has shown how limited and dependent is man's strength. The idle selfish fritterer away of life has awoke amidst the loneliness and quietness of the sick-room to desire to live for loftier and nobler ends. To hours of suffering have belonged the most exalted spiritual experiences. In a purely intellectual aspect, too, is it to be remarked how frequently delicacy of the body, sensitiveness of the nervous system, an ethereal-looking form, are associated with, and we may believe aid in, the production of the higher orders of genius.

The whole question of the relations of matter and mind is deeply interesting, and branches out in many directions, such as the inheritance of moral qualities and the influences of localities and circumstances upon the soul. It suggests also the collateral inquiries as to how far individual responsibility is affected by those relations; what have been their historical developments; what are their bearings upon the doctrines of so-called materialism, and under what conditions are their natural effects modified. In such a paper as this it is impossible to

do more than to refer to these matters, and therefore, leaving the root-meaning of "melancholy," we may glance at some of those phases of feeling which are described in the secondary sense as melancholic.

Sentimental melancholy is not an unfrequent type. Among the adherents of those religious systems in which æsthetics predominate, to the exclusion of vigorous, earnest private judgment, this is very prevalent. The countenances of the priests and nuns of the Romish Church, and of their sympathisers in the English Church, who have really devout feeling, often present a dreamy, pathetic look. Emotion, not thought, is required, where tradition is the unquestioned rule of faith, and that emotion will necessarily be sadness tinged with rhapsody where the solemnities of religion are invested with all the richness, the beauty, and the excitement of a sensuous worship. Under the melancholy of sentiment may be classed that youthful affectation of indifference to the world and to life, which is to be sometimes met with in the subjects of "rejected addresses," and in youths whose small stock of vitality has been exhausted by starting "too fast." Among the admirers of Byron, when the poet's popularity was at its height, this sentimental sadness was the rage. Lovers' sighs were heaved for the very pleasure of the pensive exercise. In the present struggling business age, however, our feeble, moonstruck Childe Harolds are soon elbowed out of the way.

There is a very real sort of melancholy, distressing alike to its unfortunate possessor and to those around, which arises from no very serious cause, and certainly from no poetic temperament. It is that irritable, peevish, and morbid gloominess which comes from inattention to those physical, social, and moral conditions the observance of which is necessary to cheerfulness. Those who never seek to keep their temper in check, nor to resist the habit of uncharitable judgment, largely secrete "black bile." Inactive and listless stay-at-homes who refuse to let the cheery air laugh their ill-humours out of countenance, and the bright sunshine gladden them with its genial glow, are equally affected. So, too, are those who, indoors, do not seek in the arrangements of home, and by attention to the little surroundings of their daily life, to promote cheerful comfort. Very wise was Sydney Smith when he told a melancholic lady of this class to keep a bright fire, the kettle merrily boiling, and—we think—a paper of sweetmeats on the mantelpiece. Indifference to small matters of comfort may throw the whole soul out of tune. In mental labour a feeling of ease in little physical points wonderfully assists in doing the work well.

The mention of intellectual effort suggests that there is a very marked type of melancholy to be found among literary men. Cicero cites Aristotle to that effect. "*Aristoteles quidem ait, omnes ingeniosus melancholicos esse.*" Mental strain, especially in imaginative composition, is followed by an exhausting reaction which induces melancholy. We think of Thomas Moore leaving the assemblies which he had delighted with his brilliant Irish wit, to give himself up a prey to miserable thoughts and feelings in the privacy of his own home; and then we can understand why Sir Walter Scott thanked heaven that he saw no signs of imagination in his son. The seclusion and meditative habits of the scholar tend also to create a morbid state of mind. It is the contemplation, too, of human suffering, the tragedy of life, that necessarily engages, most of all, not only the poet and the novelist, but the historian and the moral philosopher and all writers who make, in any department, human nature their study. The darkness of the scenes thus examined might be also, therefore, expected to project their gloom upon many of the observers.

The seriousness of life begets the most earnest of all forms of melancholy. To the thoughtful man, to the one who looks beneath the surface of things, who asks for what end he was born, and whither he is going? who looks about him—not content with selfish satisfaction—and sees how the men and women round him are living and dying, many grave questions and considerations present themselves that will perplex his mind, and burden his heart, and fill his soul with a solemn sadness.

And among our fellow creatures, toiling, sinning, suffering on all hands, are there not some who sit in a shadow, the darkness of which we may dispel by the light of sunny looks, and kindly words, and ministering deeds? Let us not be indifferent to the pleadings of those careworn faces that look up at us with the deep-lined melancholy not of sentiment, nor of fretfulness, nor of mental exhaustion,

nor even of serious contemplation, but with that of broken hearts and crushed spirits.

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain?"

THE ANNIVERSARIES.

(Continued from page 369.)

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual meeting of the Union was held on Tuesday morning at the Weigh House, when there was a numerous assembly of ministers and delegates. The galleries were appropriated to visitors, of whom, also, there was a goodly number. The proceedings of the day commenced at half-past nine, when the Rev. Newman Hall, LL.B., the Chairman of the Union, entered upon his duties amidst loud cheers. The new chairman was supported by the Revs. Dr. Vaughan, James Parsons, J. C. Harrison, H. Allon, T. James, J. Stoughton, R. W. Dale, M.A., Robert Ashton, secretary, &c. The Rev. Dr. George Smith was not able to be present through continued indisposition. After singing and prayers offered by the Rev. J. C. Harrison and Dr. Vaughan,

The CHAIRMAN ascended the pulpit and delivered an address which drew forth enthusiastic bursts of applause from the assembly. After expressing his sense of the honour conferred upon him by his brethren, he said that it might not be inappropriate to the occasion to review Congregational principles as related to the spirit and necessities of the age. If asked to describe Congregationalists, he would say they were Christians, that they claimed to be Apostolical, that they were catholic, that they aimed to be holy, and combining these designations, he would say they were integral parts of the one Holy Catholic and Apostolic Church. If required to be more discriminative, he would say they were Evangelical Protestants; but while Protestants, they were not Rationalists; repudiating authority which was merely human, they revered that which was clearly Divine. Asserting the right of every one to use his reason in religion, their reason bowed to the Word of God, and their churches were united in the voluntary recognition of "the great mystery of godliness." They differed from other Evangelical Protestants in that they were Congregational Independents. While not independent of the sympathy and succour of any portion of the Church, each society claimed to be self-governed, and if independent of other churches, *à fortiori* independent of the political Government. Having thus stated Congregational principles, and having shown that in regard to architecture and forms of religious worship, there were many open questions, the chairman proceeded to refer to the relation of Congregational principles to the political and social circumstances of the age, and especially reminded the assembly that Congregational Independency, which was distinctive and secondary, tended to secure what was universal and essential—catholicity of spirit and evangelical truth. He first of all considered Congregational church principles in relation to the political tendencies of the age, alluding to the loyalty and love of liberty which Nonconformists had always exhibited, speaking of their hatred of tyranny and slavery in the past, and of the quiet and loyal determination with which they now expected additional guarantees of freedom and the wider extension of its basis. Amid the enthusiastic cheers of the meeting Mr. Hall asked—

Could that great statesman whom we delight to honour, not for any favourable leaning towards ourselves, but for his noble purpose to do justice to all, have had us in his mind when, in his last oration, addressing the enemies of progress, he said:—"You cannot fight against the future, the great social forces are against you"? Were we not rather included in his thoughts when he said of those social forces,—"They are arrayed, they are marshalled on our side"? And would he not feel certain that Congregationalists would not be last in defending the banner of which he said,—"Although perhaps it may at this moment droop over our sinking heads, yet it will soar again, and float in the eye of heaven, and will be borne in the firm hands of the united people of these three kingdoms, not perhaps to an easy, but to a certain and not distant victory." Do our ecclesiastical principles oppose and discourage the political yearnings and just desires of the people, and thus tend to prejudice them against the religion that we teach? On the contrary, have not successive Liberal Governments relied on our support in every measure for the general good, even when, year after year, our own peculiar grievances were left unredressed, and our most reasonable and righteous claims unheeded? Having shown that Congregational churches encouraged liberty by training their members for wisely using it, the Chairman remarked, secondly, and amid shouts of laughter, that another tendency of the age was to relieve the political government, already overburdened with its proper functions, from the oversight of religion. He said that many of our legislators would be glad to be relieved of an unnecessary burden, all religious societies being entrusted to provide their own resources and regulate their own affairs. Some, however, were alarmed at this tendency.

They fear for the safety of the Church unless defended by the State. They tremble for the ark unless upheld by the sword. They think the sacred treasury would soon be emptied unless fed from the national exchequer, and that sound doctrine would perish unless guarded by statute. The principles of such persons are surely not so much in harmony with the spirit of the age as those of Congregational Independents. We have never asked any favour as religionists; we have simply demanded our rights as citizens. We have already impartially held

the sentiment expressed by John Goodwin, two centuries ago, that—"By God's command the magistrate is discharged to put the least discourtesy on any man, Turk, Jew, Papist, Socinian, or whatever, for his religion"; and of Milton, in his magnificent Areopagiticon—"Let truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?" None of our fellow-subjects can suspect that we desire to curtail their freedom, to exclude them from any political right, or compel them to render to us any ecclesiastical aid. No senator is ever troubled to present from us a petition for exclusive privileges; no minister of state is ever annoyed by an application for patronage, place, or endowment. Inferior in circumstances and social position to many of our Christian brethren whom we may honour for learning and piety even more than for rank, we yet cannot stoop with them to be vassals of the State.

In respect to the tendency of the age to relieve legislation of the care of religion, Congregationalists were not being dragged forward unwillingly, but they had long led the advance. In proceeding to speak of Congregational principles and their relation to the social wants of the age, the Chairman said that our churches were specially fitted to engage in the social elevation of the masses, from their being voluntary, from their being composed of persons making a credible profession of Christ, and from their regarding it as an essential part of their duty as church-members to do all the good they could.

We have nothing to hinder immediate action on the part of any of our members who wish to be useful. They cannot be out of order in doing good. They need wait for no confederated action, for the sanction of no human authority, but may at once go to work individually on the adjacent mass of ignorance and sin. Pastors and people are restricted by no parish bounds. But while our members are individually unfettered, each church furnishes the opportunity of combined labour, and without waiting for the approval of diocesan or presbytery, can act upon the injunction—"Whatever thy hand findeth to do, do it with thy might." We can adapt new methods to new emergencies without asking for precedents, without consulting usage. While others are discussing, we may be acting. While they are petitioning for liberty in special cases, we may use the liberty we have long possessed for all cases. If only we acted more up to our own idea, our churches would be not mere assemblies convened twice or thrice a week to join in worship and listen to sermons, but true societies of Jesus, confederations of devoted servants of Christ labouring severally and collectively to make the world holier and happier.

Mr. Hall next proceeded to remark upon another feature of the present time—the increasing desire for Christian union. After an eloquent description of the rival claims of different churches, he asked whether many had not failed to see the existing and substantial unity underlying circumstantial diversity—a diversity which not only yielded its special advantages, but which also illustrated that unity. Speaking of the catholicity of Congregationalists the Chairman said—

We are not of those of whom John Foster said, "Some people see religion not as a sphere but as a line, and the identical line on which they are moving. They could not perceive a legion of angels or of devils at the distance of ten yards on the one side or the other." For one of the features of Congregationalism is its catholicity. Some systems tend to isolation—this to universality. Our fundamental principle of self-government recognises the same right in other congregations to place themselves under a Conference, a Presbytery, a Hierarchy, as in ourselves to retain an independency. Some of our brethren are debarred by their exclusive ecclesiastical claims from exhibiting the charity they felt. System congeals the heart. A heavenly instinct prompts them to love all who love Christ; a false theory separates them from those whom, because not of their own sect, they regard as schismatics. If they sometimes break through the trammels of party to embrace a brother, they say they do so notwithstanding their attachment to their own Church. We do it because of ours. Others may be catholic, Congregationalism must be. Even those confederations of churches that cherish fraternity beyond their own borders are liable to refuse it to a congregation within those borders when it asserts its independence as against the central authority. But Congregationalism is exposed to no such temptation. It cannot be hurt by disobedience where authority is not claimed; it cannot be displeased by diversity when uniformity is not enjoined. If it were objected that the practice of Nonconformists did not accord with this theory of catholicity, and that, while friendly with other Dissenters, they were hostile to the Established Church of the country, his reply would be, "We are indeed opposed to the establishment of the Episcopal or any other church, but not to that church itself. We disapprove of a political connection, which as citizens we deem injurious to the State, and, as Christians, to the Church. We think it corrupts and weakens the Christianity it seems to foster, while it is unjust to those outside, and a fruitful cause of disunion and illwill. We may be thought mistaken, but we claim credit for sincerity, in the deep conviction that the external advantages the Church receives from the State are far more than counterbalanced by the injury she suffers. Atalanta was never overreached in the race till Hippomenes threw down the golden apple, and then, as the result of unhallowed embraces, both she and her paramour became wild beasts. Even so, when the Church, virgin and unvanquished by the world—

Declinat cursus aurumque volubile tollet,

when in her heavenly career of spiritual influence she lingers to look at and stoops to gather the glittering baubles of patronage with which the State beguiles and hinders her, she is poorly repaid by bridal trinkets for the loss sustained in native purity, and what Milton terms the 'irresistible might of weakness,' and she is sometimes in danger of becoming and of rendering the State ferocious, the history of religious persecution being one long illustration of the evils of

a union which we cannot but regard as unhallowed." Having in the next part of his address referred to the ritualism and rationalism of the Established Church, Mr. Hall proceeded to the last topic of his address—the relation of Congregationalism to free religious inquiry on the one hand, and to the preservation of essential truth on the other. Congregationalists were free—

But with such freedom may we not be led away from essential truth, and our churches be distracted with divers and false opinions? That fact does not accord with such a presumption. Bound by no declaration of assent to any denominational standard, there will be found throughout our churches a substantial unity of doctrine to be sought for in vain in certain communities where the compulsory use of the same formularies is associated with the greatest diversity of religious opinion. Is this doctrinal unity accidental to Congregationalism, or its legitimate result? Our system favours freedom—does it also conserve truth? A freedom that robbed us of the Gospel would lose all claims to our love; but freedom is doubly endeared when, besides its intrinsic worth, it guards that invaluable treasure. The fundamental doctrine of Christianity is the sacrifice of Christ as a substitution for the punishment of the guilty. A special assertion of this doctrine seems justified and almost demanded on this occasion by the circumstances of our day. I propose to show how it is assailed, and how our system tends to its conservation. Having in very eloquent terms dealt with this part of his subject, the chairman thus concluded:—

Would we then see our churches prosper, let us preach Christ crucified. Apart from secondary aids, though these I would be the last to deprecate, the Gospel alone, in its simplicity, will ever approve itself as the power of God and the wisdom of God. It is not poetry, rhetoric, logic; it is not criticism, philosophy, ethics; it is not church-principles, controversy, machinery; it is not architecture, music, ceremonial; it is not wealth, fashion, numbers; it is not these which suffice to keep strong healthy life in a church. Any or all of these will be vain unless we preach Christ crucified. If the truth concerning the Atoning Sacrifice,—not as a mere dogma, but as a vital power—not as an adjunct of Christianity, but as its very core and essence—if this be absent or obscured, Ichabod will be written on our walls and ruin reveal in our palaces. To neglect this is to neglect our chief means of success, to wage war weaponless, to build without a foundation and with mortar that will never bind. A Christianity from which the expiatory Sacrifice is eliminated would be only the elaborate casquet without the invaluable gem—the complicated mechanism without the mainspring—the sculptured marble fountain without the living water—the banquet table, splendid with costly plate, but lacking the food which alone can satisfy the hunger of the soul—the lighthouse on the rock, but with the lamp extinguished which should guide the storm-tost sailor—the planets without the sun that preserves them in their orbits and makes them shine—the Palace without the Prince—the throne without Him that sitteth on the throne and the Lamb who liveth for ever and ever.

The address, which occupied about an hour in its delivery, was exceedingly well received, many passages in it being loudly cheered; and upon descending from the pulpit to take the chair Mr. Hall received similar expressions of approval.

VOTE OF THANKS TO THE CHAIRMAN.

The Rev. R. W. DALE, M.A., in moving a vote of thanks for the address which had been delivered, said that it had never been less necessary and never more difficult, perhaps, than on the present occasion to move a formal vote of thanks for the chairman's address. (Loud cheers.) They had already recognised with ardour and enthusiasm the value of the address to which he had listened, and nothing that he could say could express what they felt so warmly as they had expressed it themselves. The manner in which the address was received was an expression of the esteem and affection with which their brother, Mr. Hall, was regarded by all of them. (Loud cheers.) He was not there to pronounce a eulogy on the services Mr. Hall had rendered to the church; they needed no praise. When he heard that Mr. Hall was to be chairman of the Union, he wondered what would be the effect of appointing him to that high and honourable office. He wondered whether there would be any spell resting upon him, whether it was possible that the fervour of Newman Hall could be iced by official pride. (Laughter.) He was very glad to see the chairman himself. (Cheers.) All the courage and ardour, all the freedom of his intellectual and moral movements, had found expression in the address which he had delivered. (Cheers.) He supposed that if it were the business of the Assembly to discuss the contents of the address there were points in it which might be objected to by nearly everyone present. (Laughter.) Then, how good must the address have been which had been so well received. (Cheers.)

The Rev. H. ALLON seconded the resolution, styling the address a magnificent one.

The Rev. NEWMAN HALL thanked the assembly for the resolution, which had been unanimously carried, and placed his address at the disposal of the committee.

At this stage of the morning's proceedings foreign visitors were introduced by the Chairman to the assembly, and among them were Drs. Thomson and Holbrook, from America.

THE REPORT.

In the absence of the Rev. Dr. Smith, the Rev. ROBERT ASHTON read the report, from which it appeared that this would be the last report that would be presented from the "Congregational Library," a name that had grown familiar as "a household word." The building is to be taken down to make room for one of those iron roads now intersecting the city, and a temporary home will be found at No. 11, South-street. This new habitation will, it is hoped, not long be required, as the committee look forward to being located shortly in the Memorial Hall, in which ample committee room and offices will be provided. The importance of contributing immediately and liberally to the funds requisite for the erection of the hall was urged upon all members of the Union. The report also alluded to the fact that this was the last time when the assembly of the Union would have the privilege of meeting in the Weigh House Chapel, as that was also to

come down. Reference was made to several valuable friends of the Union, lay and ministerial, who had been removed by death during the past year. The hospitality and kindness of the friends at Bristol who received the Union at the last autumnal meeting was duly acknowledged. Several matters only referred to, or inadequately discussed at the Bristol meeting, have since received further consideration. A conference has been held upon middle-class schools, and it was resolved to remit to a special committee the valuable paper of Dr. Unwin upon the subject, to report whether any practical measure could be recommended. There had been a conference upon Sunday-schools, and the committee had also bestowed much attention on the proposed revision of the Constitution of the Union. In regard to the Model Trust-deed, the committee were of opinion that the time had arrived for submitting it to the members of the Union. The publications of the Union continued to receive the approbation of the denomination. The income of the Union amounted last year to 210*l.* 13*s.* 6*d.*, but its expenditure had been 425*l.* 1*s.* 3*d.* The report further stated that a cordial invitation had been received from the pastors and deacons of our churches in Manchester to hold the autumnal meeting in 1867 in that city, an invitation which had been accepted by the committee on behalf of the Union.

The Rev. EUSTACE CONDER moved, and Dr. SPENCER seconded, the adoption of the report and the appointment of the committee for the ensuing year.

THE MEMORIAL HALL.

The Rev. THOMAS BINNEY, who was received with great applause, then addressed the assembly on the subject of the Memorial Hall. Having been requested by the committee to make a statement upon this subject, he would read a few thoughts which he had jotted down with the intention of expanding them into a speech. During the Bicentenary year, the erection of a memorial hall was suggested, a structure which, by its position and aspect, should not only tell of a great national event, and commemorate men whose conscientiousness deserved to be held in everlasting remembrance, but a building that should be useful for denominational purposes by providing offices for their secretaries and committees. The chapels that were built in commemoration of the same event received considerable assistance, but the Memorial Hall had not been so fortunate. For a long time nothing was done; money was not urgently asked for, because a suitable site could not be found, and the committee abstained from appealing for subscriptions as long as they could make no beginning, or had nothing in prospect. At length a site was obtained; very expensive it was, but the men who had charge of the matter had great faith in the liberality of the denomination, and contributed largely themselves. (Loud cheers.) Mr. Binney believed that the only way to get the 30,000*l.* still required was for rich men to give largely. It was not an object for which they could obtain large numbers for small contributions. He urged particularly that wealthy Nonconformists ought to show their gratitude for the sacrifices which their forefathers had made in order to secure the liberty whereby it was made possible for Dissenters to accumulate property. He thought the name Nonconformist Memorial Hall was the best, because the most suggestive that under the circumstances could be given to the building.

The Rev. Dr. BROWN also spoke on the subject of the hall.

THE AMERICAN VISITORS.

The Rev. Dr. THOMPSON, of New York, whose introduction to the assembly at a previous hour of the day had been most cordially received, then rose and addressed the meeting. He was received with loud cheers, and delivered a speech of some length, which was throughout warmly applauded. He said that any fears which he might have entertained respecting his reception had been entirely removed, and he felt that a thoroughly good understanding was now arrived at between the Congregationalists of America and their brethren in this country. He had been much struck on his voyage to England, when nearing the coast of Ireland, with the sight of a man-of-war, guarding the entrance to one of the ports, and he was reminded by that circumstance of the Fenian outbreak in Ireland. He remembered reading some years ago in the *Times*, which he supposed was a good authority—(ironical cheers)—that the destruction of the liberties of the British people was an impossibility, but there in Ireland he found that the Habeas Corpus Act was suspended, that domiciliary police visits were very customary, that the press was overlooked by the authorities very attentively, and that suspicious-looking strangers like himself—(laughter)—especially if they were Americans—(renewed laughter)—were the objects of profound solicitude and the subjects of very frequent arrests. (Hear, hear.) To such a state of things had Fenianism—a secret armed association of men—brought Ireland, and the remedies employed by the Government, though they might appear harsh, were quite justifiable. Fenianism met with no sympathy in America. (Cheers.) The American people looked upon it as a gigantic humbug—(laughter and cheer)—and the American Government were fully determined at the first outbreak to put it down. If there was any danger in Fenianism in America, it was to the Americans and not to Great Britain. The Americans had just emerged from a terrible conflict with a Fenianism special to themselves. The war had been terrible and long, and had left fearful ravages and memories behind it, but, thank God, he could now stand upon a British platform without having to apologise for his country. (Loud cheers.) His country's honour had no more the foul blot of slavery upon it. (Hear, hear.) The war had been essentially a war against slavery. If any one doubted that, let him study the history of the slave question in the territories and the political character of the crisis which resulted in the election of Abraham Lincoln. Let them read the old laws of the Southern States dictated in the slave spirit, and especially let them read the prayers contained in a manual issued for use in the Southern army, in which the soldiers were taught to pray for the deliverance of the South from the hands of unjust men who would destroy the slave institutions of the Southern States. He cordially tendered to the meeting the warmly affectionate greetings of the three thousand Congregational churches beyond the sea, and the thanks of every lover of the human species in America, for the generous response which had been given from England to the appeal on behalf of the freedmen. (Applause.)

The Rev. R. VAUGHAN, D.D., moved a lengthy resolution expressive of sympathy with Dr. Thompson, and the churches represented by him—of the views of

the Assembly in relation to the present position of the United States, and of the feelings of congratulation with which the issue of the late war was regarded in this country.

The motion was seconded, and adopted with cordial acclamation, and the assembly then adjourned to dinner at the Bridge House Hotel.

To-day the annual sermons for the London Missionary Society will be preached—in the morning at Surrey Chapel by the Rev. David Thomas, of Bristol; in the evening at the Tabernacle by the Rev. C. Vince, of Birmingham. To-morrow evening, after the meeting of the London Missionary Society at Exeter Hall, the members of the Union will be entertained by the Rev. S. Martin and his friends at a *soirée* at Westminster Chapel. On Friday, the Union will meet again at the Weigh-house, mainly for the discussion of the proposed Trust Deed, and on Saturday morning a breakfast will be given by the Rev. Newman Hall and friends to the members of the Union in the schoolroom of Surrey Chapel, to be followed by a service of song.

The *Sheffield Independent* announces that in consequence of the undesirableness of meeting in Nottingham this year, the autumnal session of the Union will be held at Sheffield.

BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.—The one-hundredth-and-sixteenth annual meeting of this society was held at the London C. of F. house on Wednesday evening. The chair was taken by W. Kendle, Esq., treasurer. The secretary, the Rev. I. Vale Mummery, read the report, which alluded to the quantity of cheap literature, and the importance of rendering religious books accessible to the poor. The subscribers were congratulated on the society having published Bunyan's "Pilgrim's Progress" for the low price of 1d., and many letters received by the committee showed how much this boon had been appreciated. Other editions of this book, including one with coloured illustrations, were also published, and were extensively in demand. The magazines published by the society were increasing in circulation; the *Mother's Treasury*, the *Missing Link*, and the *Sunday Teacher's Treasury* were widely appreciated by those of various religious denominations. Subscriptions were much needed to enable the committee to return satisfactory answers to numerous applications for assistance in the establishment or improvement of village and Sunday-school libraries. The business done by the society last year had been upwards of 2,000L. in excess of that of the previous year. The committee were about to enter, at the end of the month, into their new premises, 28, Paternoster-row, and as the expenses of moving, new lease, &c., would be about 1,000L., an appeal had been made to raise that sum. From the statement of accounts, it appeared that the total receipts of the society for the year had been 11,147L. 4s. 6d., and the total expenditure 10,896L. 9s. 7d., the balance now in hand being 422L. 14s. 11d. The report and accounts were adopted, and the meeting was addressed by the Revs. C. Graham, E. T. Hudson, J. B. Owen, J. Bigwood, J. D. Williams, S. Thodey, W. Paine, and T. B. Smithies, on the claims and needs of this, one of the oldest religious societies in the kingdom.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday, the Sunday Trading and Hawking Bill was read a second time—an amendment moved by Lord Teynham for rejecting it having been negatived without a division.

The Qualification for Offices Abolition Bill was read a third time and passed. Earl Russell moved that the House concur with the Commons in an address for Royal Commissions to inquire into corrupt practices at Totnes, Great Yarmouth, Reigate, and Lancaster, but after some objection on the part of Earl Grey, the motion was not pressed. The House adjourned at seven o'clock.

On Friday a select committee on the Ecclesiastical Commission Bill was appointed, and the orders of the day having been disposed of, their Lordships adjourned.

On Monday, Lord CHELMSFORD moved the second reading of his Sunday Trading Bill. The measure was stoutly opposed, and the Government suggested that it should be referred to a select committee. Eventually the second reading was postponed. The other business was unimportant.

HOUSE OF COMMONS.

On Wednesday, Sir GEORGE GREY was interrogated with reference to the Rev. G. R. Gray, the Worcestershire magistrate, who had committed a little girl for four days on a charge of stealing a penny. He said the Lord Chancellor had been in communication with Mr. Gray, who, in his reply, hoped his long services as a magistrate would be considered against a single error of judgment. The Lord Chancellor, although condemning Mr. Gray's conduct, had decided not to remove his name from the Commission of the Peace.

MARRIAGE WITH A DECEASED WIFE'S SISTER BILL.

Mr. THOS. CHAMBERS, in moving the second reading of this bill, entered into an exhaustive history of these marriages and legislation in regard to them from the very earliest period, maintaining that these prohibitions rested on the law of the Church, and not on the law of God, which, he asserted, was the only platform on which Parliament could legislate. On

this point—that God's law is the only rule of marriage, and that these marriages are not contrary to it—he dwelt at great length; and, in touching lightly on the social arguments, he denied that the prohibition secured anything but a factitious purity for our domestic circles, or that these marriages were opposed to the moral feeling of the country.

Mr. HUNT, in moving the rejection of the bill, characterised it as hostile to the true interests of society, and introduced only for the sake of a few persons who had violated the law with their eyes open. Mr. KNATCHBULL-HUGESSEN supported and Mr. MONK opposed the bill. Sir G. GREY admitted that the balance of argument was in favour of the change, but deprecated frequent renewals of the question while there was no chance of a settlement. Mr. BUXTON supported the measure, which was opposed by Sir W. HEATHCOTE, by Mr. BERESFORD-HOPE, Mr. PIM, and Mr. LEATHAM on social grounds, and supported by Sir W. JOLLIFFE, who hailed it as a remedy for the grievous wrong done by the Act of 1835, especially to the working classes.

Mr. COLERIDGE, while passing over as unfit for Parliamentary discussion the authenticity or authority of the Book of Leviticus, asserted that these marriages were there prohibited as contrary to natural law. That prohibition had been accepted by all Christendom, was part of the law of England, and for 1,500 years there was no single instance of a marriage of this kind being permitted. He maintained that the change was opposed almost unanimously by the communities of Scotland and Ireland, and by a large majority of the men and women of England, and asked, why should the majority be asked to remove a prohibition which was satisfactory to them for the minority who had broken the law with their eyes open?

Mr. HADFIELD said that Church law in this matter was not acknowledged; and the highest authority, that of Scripture, was in favour of the alteration of the law proposed. He further believed that the whole body of Nonconformists of the country desired marriage with a deceased wife's sister to be legalised, and he asked why they were to be prohibited from acting in accordance with their convictions.

The ATTORNEY-GENERAL urged the House not to sanction a change, demanded by a few persons only for a particular object, which unsettled everything and settled nothing.

After a reply from Mr. CHAMBERS, the bill was thrown out by 174 to 155.

The remaining orders were disposed of, and the House adjourned at eight minutes to six o'clock.

CHURCH-RATES.

Mr. BOVILL gave notice that with a view to the settlement of this question he should move in committee certain amendments, the effect of which would be to relieve from the compulsory payment of Church-rates, not only Dissenters, but all who gave notice of their objection to contribute to the expenses of the parish church.

The CHANCELLOR of the EXCHEQUER gave notice that next day he should ask for leave to bring in a bill for the abolition of compulsory Church-rates. (Cheers.)

REPORT OF THE JAMAICA COMMISSION.

On Thursday, in reply to Lord Stanley, Mr. CARDWELL said that owing to the voluminous character of the evidence, filling nearly 2,000 folio pages, the report of the Jamaica Commission could not be laid on the table for three weeks at the earliest. He took that opportunity of paying a high tribute to the zeal, energy, and ability of the members of the commission.

CHIEF JUSTICE LEFROY.

In reply to Mr. Bryan, the ATTORNEY-GENERAL for IRELAND said that the statement that the Lord Chief Justice of the Queen's Bench in Ireland was unable last year to read the sentence of death on a prisoner at Tullamore, although written out for him in large handwriting, was substantially correct.

Mr. LEFROY denied that the statement was substantially correct. The learned judge had conducted the trial with great clearness and ability, but delay in reading out the sentence arose from the day having to be altered, on account of a point being raised by the prisoner's counsel, which was reserved for the full court to consider.

The ATTORNEY-GENERAL for IRELAND stated that he was present at the time, and the learned judge pronounced the sentence wrongly, omitting a material point—an omission which would have rendered it illegal. He himself pointed out the error, and was obliged to dictate to the Chief Justice the correct and legal form.

Mr. WHITESIDE strongly protested against the question being raised in this indirect way. The point at issue was a most miserable one. The Judge's notes at that very trial occupied twenty-two pages. The delay occurred from reading a difficult handwriting in a court not very brilliantly lighted, at seven o'clock in the evening.

Mr. BRYAN said he should make a motion on the subject.

THE BUDGET.

The House having resolved itself into a Committee of Ways and Means,

The CHANCELLOR of the EXCHEQUER proceeded to make his financial statement. Without any preface, he plunged at once into figures, stating that the actual expenditure of the last year was 65,914,000L., which included more than half a million for fortifications, against an estimated expenditure of 66,147,000L., giving the details of the expenditure under the heads of the different services. He compared this with the expenditure of former years with the view of illustrat-

ing the decrease, and passing to the revenue of the year, which he placed at 67,812,000L., he explained in detail the increase which had taken place under the various heads of customs, excise, stamps, and income-tax, and which produced a surplus of revenue over expenditure of 1,898,000L. Last year, he said, he had calculated on a loss to the revenue of 4,028,000L., but the actual loss was only 2,386,000L., and in showing in detail how this gratifying result had been attained by the natural increment of the revenue of the country, he mentioned that the income-tax now produced about 1,400,000L. for every penny per pound, and that last year the revenue from spirits amounted to 13,955,000L., the largest sum ever raised by an indirect tax on a single commodity. Passing to the arrangements for the ensuing year, he stated the expenditure at 66,225,000L., of which 26,140,000L. is caused by the charge for the national debt; and estimated the revenue at 67,575,000L., leaving a probable surplus of 1,350,000L., which, but for the anticipatory legislation of last year, would have amounted to 2,800,000L. He prefaced his explanation of the disposal of this surplus by an elaborate dissertation on the advantages of commercial treaties in general, and the recent treaty with Austria in particular, under which he stated English goods would be admitted at an *ad valorem* duty of twenty-five per cent., hinting that further reductions might be expected both from France and Austria in this respect. In return for this concession he proposed to abolish entirely the duty on timber (and in dealing with this point he gave a long history of the timber duties), which would entail a loss to the revenue of 307,000L., and to equalise the duties on wine in bottles with those on wine in wood, which, after making all necessary allowances, would cost the revenue about 58,000L. A further sum of 112,000L. he proposed to devote to the total abolition of the duty on pepper, and the only other reduction of taxation proposed was on what he called the duties on locomotion, which he described as taxes on the raw material of industry. The tax on stage carriages he would reduce from one penny to a farthing a mile, which would reduce the revenue from that source from 130,000L. to 61,000L., involving a loss in 1866-67 of 69,000L., and a further loss in 1867-68 of 21,000L. He also proposed to relinquish 20,000L. of the post-horse duty, and all these reductions would dispose of 562,000L.—rather more than half of the estimated surplus. Mr. Gladstone intimated pretty clearly his intentions as to the disposal of the remaining half-million by entering next into a history of the National Debt, tracing its reductions during recent years, and comparing it with the debts of other countries, and particularly of the United States. While making light of the 600,000,000L. of the United States' debt, with its annual charge of 35,000,000L., he proclaimed borrowing to be the standing vice of European nations, illustrating his assertion by the statistics of the recent additions to the debt of the principal Continental Governments, and deduced from the whole retrospect his first premise—that hitherto we had made but slight progress in reducing our Debt. To enforce the obligation of grappling immediately with this burden he expatiated on the great start this country had taken in commercial prosperity, which he ascribed to our possession of easily-worked minerals, and, after referring to the opinions of Mr. Jevons, Sir J. Herschel, Dr. Percy, and Sir R. Murchison as to the probable exhaustion of our coalfields, he argued that the proper mode of providing against this calamity was to rid ourselves as far as we could of our liabilities. With this view he proposed to devote the remainder of the surplus to dealing with the debt, in two modes, which he explained with great minuteness, under the heads of Operation A and Operation B. Under the first he proposed to convert 24,000,000L. of the savings-bank stock into annuities terminable in 1885, and under the second head he proposed to reinvest the spare dividends; the upshot of the two operations being to extinguish by 1905 nearly 50,000,000L. of debt at an immediate annual increased charge of a little over half a million. Summing up the proposed changes for the year 1866-67, Mr. Gladstone put the result thus:—

Timber Duties	...	...	2307,000
Wine Duties	...	...	58,000
Pepper Duty	...	...	112,000
Stage Carriage and Post Horse Duties	...	...	85,000
Conversion of Debt	...	...	502,000
Total	...	...	21,064,000

Leaving an unappropriated surplus of 286,000L. The changes now proposed, as he explained, would involve a further charge for the year 1867-8 of 44,000L. on the reduction of the duties on wine, pepper, and carriages, and of 502,000L. for the reduction of debt, but the operation of the expiration of annuities this year would reduce the burden on the year 1867-8 to a gross sum of 253,000L.

The usual discursive discussion followed, and in reply to questions the CHANCELLOR of the EXCHEQUER gave further explanations as to various details of his scheme.

NEW WRITS.

On a motion made by Mr. AYRTON to issue a new writ for Nottingham, Mr. J. R. MILLS called attention to the rioting which took place at the last election, and expressed an opinion that the House ought not to allow it to pass over without marking its sense of such attempts to interfere with the freedom of election. Sir H. VERNY took the same view, and moved an amendment (which was seconded by Mr. S. BOOTH), that the issue of the writ be suspended until the

evidence taken before the committee be printed. Mr. VIVIAN, as a member of the committee, stated their opinion that nothing had occurred during the late election to justify the suspension of the writ. The amendment was negatived without a division, and the writ was ordered to be issued.

New writs were also ordered for Windsor and Northallerton.

The remaining business was disposed of, and the House adjourned at twenty-five minutes past twelve o'clock.

CHURCH-RATES.

On Friday Lord J. MANNERS, observing that the Chancellor of the Exchequer had given notice of a bill on the subject of Church-rates, wished to know whether the hon. member for Bury St. Edmunds intended to ask the House to go into committee on his bill on Wednesday next.

Mr. HARDCASTLE: No; it is not my intention to go into committee.

MISCELLANEOUS.

Mr. BRYAN gave notice of a motion with reference to the age of some of the Irish judges, after which Sir GEORGE GREY stated, in reply to a question, that the subject of the cholera was under the consideration of the Government. In reply to Sir F. Kelly, Mr. GLADSTONE said he proposed to bring in a bill with reference to the reduction of the national debt immediately after the budget resolutions had been reported to the House, and that would be the proper time to discuss the scheme of the Government. In reply to Lord J. Browne, the ATTORNEY-GENERAL for IRELAND said it was proposed to bring in a bill immediately to carry out the recommendations of the Sea Fisheries Commission with respect to the Irish Oyster Fisheries. After some conversation with respect to the treatment of persons imprisoned under the Habeas Corpus Suspension Act in Ireland, Sir GEORGE GREY said the Government contemplated bringing forward a measure to invest the Queen in Council with power to extend the boundary of boroughs in England and Wales. Mr. GREGORY called attention to the threatened war between Prussia, Austria, and Italy. The House was counted out at five minutes past eight o'clock, while Mr. WATKIN was bringing under its notice the termination of the Reciprocity Treaty.

STATE OF EUROPE.

On Monday, in answer to Mr. Alderman Salomons, Mr. LAYARD said that he was unable to give any satisfactory assurance as to the present untoward aspect of continental affairs. The opinions of her Majesty's Government were well known, and they would gladly employ their good offices to preserve peace if they would be received; but it would be unadvisable for her Majesty's Government to make an offer of their good services unless in concert with other Powers. No proposal had been made for a congress.

THE WHITSUN HOLIDAYS.

In answer to Mr. Bouverie and Admiral Duncombe, the CHANCELLOR of the EXCHEQUER said that the Whitsuntide holidays would begin on Friday week and last till the following Thursday. As to adjourning on the Derby day (next Wednesday), that was not the subject of any previous arrangement, but came about by a sort of natural process.

REDISTRIBUTION OF SEATS BILL.

The CHANCELLOR of the EXCHEQUER proceeded to explain the provisions of this bill, premising that his remarks would be divided under three heads,—the details of the redistribution scheme, the extension of boundaries, and the mode of proceeding with the whole subject. He reminded the House that in recent bills the seats necessary for rectifying the balance of representation had not been obtained by the extinction but by the limitation of the representation of small boroughs, and, in discussing the merits of these constituencies, he came to the conclusion—which he illustrated from recent experience—that while they did not deserve condemnation by a special liability to corruption they had not earned any title to prolonged existence by discharging the function of returning young men of promise to the House of Commons. The Government, therefore, had determined to proceed on the principle of providing the means of extending to the large and growing communities of the country that adequate share of representation which they did not at present enjoy, simply by restricting the present superabundant representation of small boroughs; and after considering carefully the degree of leniency with which the principle should be applied—remembering always that the small boroughs could say now what they could not say at the time of the Reform Bill of 1832—that their members represented a real constituency—it believed it would best meet the claims of equity and the state of public opinion by not extinguishing any borough, but resorting in lieu to the Scotch system of grouping. A strong reason for this course was that experience had shown grouped boroughs to be almost entirely free from corruption. Having to take votes in a plurality of places was found to be an obstacle to bribery. After some further prefatory remarks, balancing the merits in this respect of the bills of 1854 and 1860, he stated that the bill proposed to obtain for disposal forty-nine seats by the double operation of withdrawing one member from every borough at present possessed of two with a population of less than 8,000, and by grouping together as many of such boroughs as could be collected together with geographical convenience. Groups having a population of under 15,000 would

have one member, those above that limit two members, and while the lowest in population would have 10,000, the highest would have 21,000. The result of this process of grouping, by which forty-one seats would be gained, would be as follows:—

Woodstock, Wallingford, Abingdon	...	2
Liskeard, Bodmin, Launceston	...	2
Totnes, Dartmouth, Ashburton	...	1
Bridport, Honiton, Lyme Regis	...	1
Dorchester, Wareham	...	1
Maldon, Harwich	...	1
Oxford, Tewkesbury, Evesham	...	2
Andover, Lymington	...	1
Ludlow, Leominster	...	1
Eye, Thetford	...	1
Horsham, Midhurst, Petersfield, Arundel	...	2
Chippenham, Malmesbury, Calne	...	2
Westbury, Wells	...	1
Devizes, Marlborough	...	1
Ripon, Knaresborough, Thirsk	...	2
Richmond, Northallerton	...	1

Besides these the following boroughs would remain ungrouped, and would be deprived of one member each:—

Bridgenorth	Huntingdon
Buckingham	Lichfield
Cockermouth	Marlow
Hertford	Newport

This would leave forty-nine seats at the disposal of Government. Mr. Gladstone, after a few general remarks on the respective claims of the counties and towns, then announced that twenty-six of these seats would be given to the counties, by dividing South Lancashire into two parts, giving each division three members, and by giving a third member to each division of a county which, not already having three members, according to the census of 1861, possessed a population of 150,000, exclusive of the present or future borough constituencies. These additions are thus represented:—

South Lancashire, by the creation of a new division	...	3
Cheshire (North)	...	1
Cheshire (South)	...	1
Cornwall (West)	...	1
Derbyshire (North)	...	1
Devon (North)	...	1
Devon (South)	...	1
Durham (North)	...	1
Durham (South)	...	1
Essex (North)	...	1
Essex (South)	...	1
Kent (West)	...	1
Kent (East)	...	1
Lancashire (North)	...	1
Lincolnshire (parts of Lindsey)	...	1
Norfolk (West)	...	1
Somerset (West)	...	1
Somerset (East)	...	1
Staffordshire (North and South)	...	2
Surrey (East)	...	1
North Riding of York	...	1
West Riding of York (N. and S. Divisions)	...	2

26

It was not intended to give any additional seat to Middlesex, on the ground that on the whole it had affinity rather to the metropolitan than the county constituency. An additional member would be given to the following boroughs:—

Liverpool	Leeds
Manchester	Salford
Birmingham	

The Tower Hamlets would be split into two divisions, two members being given to each, and Chelsea and Kensington, being taken out of the Middlesex county constituencies, would be created another metropolitan constituency. In addition to these the following new constituencies would be created, with one member each:—

Burnley	Middlesborough
Staleybridge	Dawsonbury
Gravesend	London University
Hartlepool	

Thus Mr. Gladstone disposed of forty-two seats, and he created much laughter by announcing that the remaining seven would be given to the following Scotch constituencies:—

Ayrshire	Edinburgh
Lanarkshire	Dundee
Aberdeenshire	Scotch Universities
Glasgow	

The enfranchisement scheme, disposing of forty-nine seats, may be thus summed up:—

Additional members to counties	...	26
Additional members to boroughs	...	5
To new constituencies	...	11
To Scotland	...	7
Total	...	49

Passing to his second head—the rearrangement of boundaries—Mr. Gladstone, after showing with great elaboration that the plan proposed in Mr. Disraeli's bill of 1859 for this purpose would have led to great difficulty and embarrassment, explained that this bill provided that, wherever a municipal borough extended over an area not included in the Parliamentary borough, the Parliamentary area should be widened to that extent, making the Parliamentary and the municipal boundaries identical, and with regard to the new constituencies their boundaries would be settled by the Enclosure Commissioners. Future extensions would be regulated by the bill which Sir G. Grey was about to bring in for the rectification of municipal boundaries, which would enable the Queen in Council, subject to the approval of Parliament, on the petition of the inhabitants, to add to a municipal borough any outlying district which expressed its willingness. In the case of any such enlargement for municipal purposes this bill provided that a co-extension of the

Parliamentary boundaries should follow. On the important question of procedure, Mr. Gladstone announced that, within certain limits, the Government were willing to consult the convenience of the House. They were determined not to lose time by postponing the question in any way, but they were willing either to go on sitting or to agree to a short adjournment, say from July or August to September or October; but they would not advise her Majesty to prorogue Parliament until the whole question was disposed of.

A short but extremely animated conversation followed, which turned almost entirely on the question of procedure.

Mr. DISRAELI expressed his surprise at the undecided course taken by the Government, and called upon them, amid loud cheers from the Opposition, to state in what manner and on what day they would ask the House to pronounce an opinion on this bill.

No answer was given from the Treasury bench, and Mr. BOUVERIE, after expressing a general approval of the bill, proceeded to recommend that it should be read a second time before the Franchise Bill was committed, and that both bills should be referred to the same committee. In this manner the objects of Lord Grosvenor's amendment would be substantially attained, and the question would be put in a fair way of settlement, which he was of opinion was desired by the great bulk of the House.

Sir H. OATENS contrasted with great force the varying intimations which the Government had given as to the course they would pursue, and the successive stages by which they had been driven to their present position. The Government, he contended, were abdicating their functions by leaving it to the House to decide how it would proceed.

The only member who deviated into the merits of the scheme was General FRET, who created great merriment by announcing with great warmth, in a very decided tone, that, though anxious for an extension of the suffrage, he should oppose this bill at every opportunity, after which

The CHANCELLOR of the EXCHEQUER stated that he proposed to read the bill a second time on Monday night, and would postpone the committal of the Franchise Bill until that day.

The bill was then read a first time.

SCOTCH REFORM BILL.

The LORD-ADVOCATE introduced the Reform Bill for Scotland, which he explained would reduce the borough franchise to 7*l.*, thereby adding 27,000 voters to the rolls, and in the counties would fix the occupation franchise at 14*l.* in lieu of 50*l.*, and the property franchise at 5*l.* instead of 10*l.*, but with the necessity of residence. It contained also provisions in regard to registration, which he explained in detail, but did not deal with the redistribution of seats in any manner beyond that already explained by Mr. Gladstone.

After some remarks from Sir J. Fergusson, Sir E. Colebrooke, Mr. M'Laren, Mr. H. Baillie, and Colonel Sykes, who concurred in supporting generally the claim of Scotland to increased representation, and indicated from different points of view anomalies in the county representation, and by Sir J. S. Maxwell, who urged the claim of the Scotch Universities to a second member, leave was given to bring in the bill.

IRISH REFORM BILL.

The Irish Reform Bill was explained by Mr. C. FORTESCUE, who stated that it would not deal in any way with the county representation, which, owing to the operation of the Act of 1850, was in a tolerably satisfactory state. The borough franchise would be reduced from 8*l.* to 6*l.*, and the bill also contained provisions for a lodger and a savings-bank franchise similar to those in the English Bill. The redistribution scheme was confined to giving an additional member to Dublin City, Cork county, and the Queen's University, and these three seats would be obtained by grouping together Bandon with Kinsale, Portarlington with Athlone, and Dungannon with Enniskillen, giving each group one member each. The seven boroughs of New Ross, Ennis, Youghal, Coleraine, Cashel, Mallow, and Downpatrick would be enlarged and extended by taking within their boundaries other small towns in their neighbourhood, so that they would represent very respectable constituencies.

The bill was brought in after a short discussion, in which Mr. Whiteside, Mr. Cogan, the O'Connor Don, Major Knox, Mr. Pim, and Lord Claud Hamilton took part.

In Committee of Ways and Means, the financial resolutions involved in the Budget were agreed to, and the resolution relating to the conversion of the National Debt was also agreed to.

The remaining orders were disposed of, and the House adjourned at a quarter past twelve o'clock.

The London correspondent of the *Western Morning News* states that "*Ecco Homo*" is the work of a graduate of the University of Oxford named Wrenmore.

The "*Christian Year*" has reached its ninety-second edition, and no less than three editions have been sold out during the last six months.

A new story is announced by "George Eliot," entitled, "*Felix Holt, the Radical*," the scene of which is to be laid in the Midland Counties.

A new work is announced by the Rev. J. Baldwin Brown, entitled, "*The Home Life; or Thoughts on the Christian Idea of Home*."

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending May 5, 1,096, of which 272 were new cases.

SUMMARY OF FOREIGN NEWS.

On the 2nd, M. Rouher, the Minister of State, made a declaration in the French Corps Législatif relative to political affairs. After stating that the Government would observe an honest neutrality while preserving its liberty of action, he said,—

Particular duties were imposed upon us with regard to Italy. Italy may believe herself called upon to interfere actively in the Austro-Prussian conflict. Every nation is the best judge of its own interests. We do not claim to exercise any guardianship over Italy; she is unfettered in her resolutions because she is alone responsible for them; but the interest we feel towards her obliged us to explain ourselves categorically. She knows that, as we should highly disapprove Austria making any attack upon her, so also we are thoroughly determined to throw upon her all the perils and risks of any attack she may make upon Austria. The declaration of the Government is summed up as follows:—"A pacific policy, an honest neutrality, and complete liberty of action."

M. Thiers attacked the conduct of Prussia, and asked that the French Government should send an energetic veto to Berlin and Florence. M. Jules Favre declared that he fully agreed with the remarks of M. Thiers, with the exception of that portion of his speech which referred to Italy. M. Rouher, in the name of the Government, requested that the debate should not be prolonged, and announced that a telegram had been received stating that Italy engaged not to attack Austria. M. Ollivier declined to speak after the declaration made by M. Rouher.

On Sunday, the Emperor Napoleon made a somewhat remarkable little speech. The Mayor of Auxerre had presented his Majesty with an address, and, in reply, the Emperor said that the department of Yonne had been the first to give its suffrages in 1848, because it knew, with the great majority of the French people, that its interests were his interests, and that he (the Emperor) "detested equally with them those treaties of 1815 which it is now sought to make the sole basis of our domestic policy."

The news from the chief capitals of Europe is exceedingly warlike, but most of it consists of rumours. The most weighty facts are soon told. The greater part of the Prussian army has been mobilized, and reserve battalions are to be formed. This will represent a force of 200,000 men. But, for the present, no ammunition trains are formed; no provision wagons got ready; no hospital appurtenances provided; and last, not least the siege material and pontoons are left in the safe keeping of the respective arsenals. Prince Frederick Charles will be Commander-in-Chief. It is asserted that the second division of the guard have received orders to hold themselves in readiness for a forced march, and that their destination is Grolitz, on the Saxon frontier.

A circular despatch has been issued by the Prussian Government to their representatives at foreign courts, explaining that the negotiations which have taken place on the question of disarmament have led to no result on account of the military preparations made by Austria in Venetia, which also rendered necessary the Italian armaments. The despatch casts upon Austria the full responsibility of any events which may hereafter occur.

On Monday evening, about six o'clock, a well-dressed man fired several shots from a revolver at Count von Bismark in the Unter den Linden. The would-be assassin was immediately arrested, having been seized by Count von Bismark himself, who was not wounded by any of the shots, with the exception of a slight contusion. His clothes were also burned by the nearness of the three last discharges. The perpetrator of the attempted assassination, who was immediately arrested by the police, is a man thirty-two years of age, said to be a son of the republican refugee, Carl Blind. It appears that he came from Hohenheim, in Wurtemberg, with the deliberate intention of assassinating Count von Bismark.

It is stated that the Saxon answer to the last note of the Berlin Cabinet declares that, in view of the notorious probability of war, it was not safe for Saxony to allow herself to be surprised by events. Should guarantees for the preservation of peace be given, Saxony would discontinue her military preparations.

It is confidently asserted that the reserve and all soldiers of the Saxon army on furlough have been called in, and that billeting quarters have been chosen.

Austria has proposed to the King of Prussia to settle the Duchies question by recognising the Duke of Augustenburg; but recognising the right of Prussia to the port of Kiel, the reduction of the fortress of Rendsburg, &c., and proposing this scheme to the Federal Diet. Prussia declines the reference, and proposes to settle the question without the Diet. It is said that a motion will be brought forward in the Federal Diet to give a vote to Holstein, and to admit a representative of that Duchy at the Federal Diet.

The Russian Ambassador at Berlin has presented to the King an autograph letter of the Emperor, in which reference is made to the family relations existing between the Emperor and the various German princely families, whose existence he would be forced to defend should it be threatened.

Orders have been issued for placing the whole Austrian army on a war footing, and for concentrating the army of the north on the Bohemian and Silesian frontiers. In view of the danger of war the Government intends to convoke all the provincial Diets throughout the empire. It is stated to have been resolved to utilize the ecclesiastical property in providing for the expenses of war, and the Government is reported to be now negotiating in order to obtain advances on the security of this property.

Armaments are being carried forward in the Middle States of Germany.

Intelligence from all the Italian provinces reports great enthusiasm in favour of war. The National Guard are offering their services, and the soldiers called upon to join their regiments are everywhere readily coming forward. Prince Humbert has taken his departure for Lombardy. It does not seem to be very authentically known whether or not Garibaldi has left Caprera, but it is stated that the King has signed a decree for the formation of a volunteer corps, and that a committee of organization has been nominated. A circular has been issued by the Minister of War, stating that volunteers will be received in the regular army. They will have to engage for the term of one year.

The preparations of Austria in Venetia are very formidable. A great army, under the Archduke Albrecht, is gathered there. The country surrounding Mantua has been inundated by the Austrian engineers, and the fortifications of Peschiera and Legnano have been strengthened.

The Austrian Government has ordered the purchase of 60,000 horses. Horse-dealers in Vienna, Pesth, Brünn, and Prague have undertaken the commission, and 15,000 horses are to be delivered in each place.

Switzerland, in view of the probability of war, has obtained a declaration from the Great Powers reaffirming her neutrality.

It is stated that the Belgian Government shortly intends raising the effective of the Belgian army to 80,000 men, and that the orders for recalling the men on furlough are already signed.

EPITOME OF NEWS.

The Court returned to Windsor on Friday, and will leave for Balmoral on the 17th or 18th inst.

The Queen, in person, held a Court on Saturday at Buckingham Palace. The Court presented a brilliant appearance, but the presentations were confined to a limited number.

The Queen (says the *Northern Whig*) has made very liberal and large purchases of Irish poplin for the wedding trousseau of the Princess Helena.

The Princess Helena will be married on the 5th of July. The event will be preceded by some Court gaieties, including a grand State concert and a State ball at Buckingham Palace.

Mr. Rawson has not been appointed as successor to Sir Henry Stokes in Jamaica, as has been stated. The mistake seems to have arisen from Mr. Rawson holding a dormant commission to act as Governor of Jamaica under possible contingencies.

We are promised a Life of the late Mr. John Keble, whose friends, including Sir John Coleridge, are collecting materials to render it as perfect as possible.

The cattle-plague returns, published on Saturday, show a slight decrease on the previous week, the number of new cases reported being 2,765 to 2,823. In the metropolitan district the new cases have risen from 36 to 47.

The usual dinner previous to the opening of the Royal Academy Exhibition took place on Saturday. Sir Francis Grant, the new President of the Academy, was in the chair, and a brilliant company sat down to dinner. The Prince of Wales, Prince Alfred, the Duke of Cambridge, the Prince Teck, the Archbishop of Canterbury, Earl Russell, and the Earl of Derby, were among the guests, and all made speeches.

THE CASE OF CHARLOTTE WINSON.—The case of the convict Charlotte Winsor was again argued on Friday and Saturday, before seven Judges, in the Court of Common Pleas. On Monday their lordships gave judgment. The Lord Chief Justice reviewed the proceedings connected with the two trials, in the first of which the jury were unable to come to a decision, and were discharged by Baron Channell at midnight; and the second, in which the prisoner was found guilty and sentenced to death. Citing several authorities bearing upon the points for and against the prisoner, his lordship said the Court were of opinion that there had been no "error" on the part of Baron Channell in discharging the jury, or in the admission of the evidence of the woman Harris which had been objected to. The judgment of the Court below must be affirmed, and the sentence on the prisoner ordered to stand. It was intimated that an appeal would be made to the House of Lords.

ELECTION COMMITTEES.—Mr. Croeland has been declared duly elected for Huddersfield, Messrs. Kelk and Jervis (Conservatives) for Harwich, and Mr. Schreiber (Conservative) for Cheltenham. Two new election committees got to work on Saturday—namely, those for Devonport and Galway. The petition against the return of Mr. Denman for Tiverton has been withdrawn. The case against Mr. Baggallay, the Tory member for Hereford, has broken down. The petition against Mr. Olive (Liberal) was also abandoned. A sham petition was got up against Mr. Whitworth at Drogheda, and has been also withdrawn, the hon. member having previously refused any arrangement for preventing the threatened investigation.

ELECTIONS.—Mr. G. Shaw Lefevre, who has been appointed a Junior Lord of the Admiralty, was on Saturday re-elected for Reading without opposition. In the course of his speech he alluded to the Nottingham election committee, of which he was a member—an inquiry which resulted in two members of the Liberal party in Parliament losing their seats. He conscientiously believed, however, that with regard to Mr. Morley he was no party to the indiscretion of his agents and supporters in the

corrupt practices. Considering the present position of affairs, and the number of religious questions before the House, he could not but feel that at this moment the loss of such a man as Mr. Samuel Morley would be felt most strongly. For North Devon Sir Stafford Northcote is likely to be unopposed. The nomination for Windsor takes place to-day, also for Nottingham. In this last-named town there are now five candidates—Lord Amberley, Mr. H. Cosham, Mr. B. Osborne, Mr. Faulkner (Liberals), and Sir G. S. Jenkinson (Conservative). Mr. Simon has retired. At a recent meeting in the market place Mr. Osborne stated his intention to stand. Sir R. Clifton occupied the chair. Lord Amberley and Mr. Cosham also addressed the electors and non-electors on the same night. His lordship said he was not anxious to come forward, and he did so only because it was urged upon him that the Liberal party in the borough were desirous he should appear before them, as it was thought it would be the means of uniting that party in that borough. There is a good deal of excitement in the town. Yesterday Sir J. C. D. Hay was returned for Stamford, in place of Sir S. Northcote, without opposition. The nomination of candidates for Sandwich took place on Monday. Mr. Capper, Conservative, and Mr. Brassey, Liberal, were proposed. The show of hands was in favour of Mr. Capper. The polling took place yesterday. Mr. Capper, the Tory candidate, was returned by a majority of eight over his opponent, Mr. Brassey. The numbers were: Capper, 416; Brassey, 458. There was a good deal of uproar and fighting at the close of the poll.

Literature.

SERMONS BY S. COX.*

The volume of sermons before us is marked by a few affectations, but it is worthy of being entertained with that welcome which a genuine book deserves. And lest this expression of ours be thought vague, let us say, that to our mind, the essential conditions of a "genuine" book are competency and sincerity. The writer must know how the questions lie, of which he purposes to treat, and he must write with the simple, candid desire to throw light upon them. Mr. S. Cox is evidently a man who has thought earnestly and vigorously before venturing to write; and those who either do not agree with him on certain important points, or who agreeing with him so far as he goes, wish that he had gone further, will at least be unable to complain that he has left his hearers and readers in the dark, or laid himself open to that damning charge of "mugginess" which a late eminent theological writer was wont to lay against the whole school of "neologising" preachers and writers.

We have alluded to some traces of affectation about the book: let us distinctly say, we do not mean that deliberate attitudinising, which whether in writing or in manners, we suppose to be confined to sheer fops and coxcombs. But we confess it strikes us as savouring a little of that obtrusion of self and aim at effect, which lie at the bottom of all affectation, to find it assigned as a reason for the addition of the two last discourses in the present volume, that "it was because the printer asked for 'copy.'" It is true, a better reason is immediately given, namely, that these discourses "move on the same plane of thought with those that precede them," and it is hoped, "will be found to add completeness to them." (Preface, p. viii.) But how would this kind of talk stand the test of a cross-examination in the witness-box? Of course, it is obvious that "the printer" might have made himself hoarse with "asking for copy," before anyone would have thought that a good reason for publishing a single extra page. Mr. Cox deprecates criticism of his title, and as it is quite true that it is "somewhat vague," it may not be amiss to give in his own words the grounds of its selection:—

"It is adopted," he says, "in sheer despair of hitting on any distinctive title that would be more appropriate, and, after all, this surely is the secret of practical life, that

'Tis only noble to be good,

And that our human goodness, like the Divine goodness, consists in the charity which is 'the conquering opposite of selfishness,' which is the only effective antagonist and ruler of the craving insubordinate 'life of the hand,' and which can alone qualify us for the joy of a divine service, whether in this world or the world to come."—Preface.

The first of these discourses deals very searchingly, and at the same time very simply and calmly, with the great thesis, "The Existence of Evil consistent 'with the Love of God.'" It would be difficult to bring within the short limits of a single sermon a fuller view of the great subject than is to be found here. First of all the question is fairly presented, whether the "great moral energies and virtues," without which there could be no true conception of Divine love at all, are essentially "the same in God as in man?" This question being answered in the affirmative, by

* *The Secret of Life; being Eight Sermons preached at Nottingham.* By SAMUEL COX. London: A. Miall.

the help of Mr. John Stuart Mill (though, we confess, it is to us a problem how the leader of a school which acknowledges no necessary ultimate principles of truth and morals, should stand forward as the vindicator of their immutability), it is further shown, not without tenderness and eloquence, how the various types of earthly love all furnish some hint or suggestion of that Divine love which has indeed been all along revealing itself to us by their means. Then, without being enticed into that maelstrom whence there is no escape, "the mystery of the origin of evil," and in view of the principles just indicated, the author proceeds to indicate those lights which fall upon the dark sphere of human woe, and which, if they do not altogether dissipate the gloom, yet again and again reveal to us mercy and love passing thought, where at first nothing seemed discernible but horrors. This discourse, in the breadth and quiet earnestness of its treatment, will perhaps be generally regarded as the most satisfactory of the eight.

In those immediately following, Mr. Cox unfolds with laudable clearness, and often with impressive eloquence, his conception of the great central doctrine of Atonement, together with its natural and legitimate effect upon the human mind and heart. We say, advisedly, "his conception"; for there can be no question that, however deeply penetrated with a true evangelical savour, these sermons do present a different aspect of Christian doctrine from that with which we are most familiar. We shall perhaps best indicate the nature of the difference by saying that, instead of emphasising the statement that Christ suffered *for* man, these sermons exhibit to us the suffering and sympathy of God—and specially God in Christ—with men. The death of Jesus upon the cross—"the temporal passion of Christ"—is but the "disclosure within the bounds of time and space of the infinite eternal passion of the infinite eternal God." There is not a human woe or a human sin, which has not grieved and saddened the heart of the "suffering God"; in all the "affliction" of man, He has been afflicted. There has not been "a single suffering in which He has not born a part, and the greater part." (P. 36.) "At last, when all other means had failed to convince and touch the world, God becomes man to show how strong is His sympathy with man." (P. 38.) "He endures" (the writer continues) "and overcomes all the miseries, and the blishments which momentarily hide the miseries, of evil, to prove and bring home to us that He is verily afflicted in all our afflictions, and that He is able to redeem us out of them all. Here in the life of Jesus, in the death of Jesus as the crowning act of His life of sacrifice, in the Cross as the instrument and symbol of that death, God reveals the full splendour of His eternal love."—(Ib.)

Mr. Cox lays great stress on such expressions as that in Rev. xiii. 8, "the lamb slain from the foundation of the world." Nay, he even seems to think his case is strengthened by adducing such other passages as those where Christian believers are said to have been "chosen in Christ before the foundation of the world." (Eph. i. 4.) But what do these passages prove? They are indeed a sufficient answer to those who would represent the sacrifice of Christ as an "expedient," rendered necessary by the course which man had taken; and, further, they help to prove that the love of the Father towards His human children has been eternal as His purpose for their existence, but they say nothing to support any view incompatible with the blessedness of the ever blessed One. Moreover, does not the New Testament exhibit to us the sacrifice of the Cross as something quite by itself? "Once in the end of the world"—has the significant work been wrought; not repeated or virtually repeated from age to age. "Once has Christ suffered"; and that not merely as one who, undertaking a perilous task, brings down destruction upon his own head: but, as one who—such, unquestionably, is the teaching of the New Testament—in fulfilment of the Father's purpose, so gave himself up as a propitiation for human sin. That there is a profound truth in the doctrine of a sympathising and "suffering God"—*Deus patiens*—we freely and reverently admit; that the passion of Jesus was brought on in the natural course and working of human nature is equally undoubted: but that these are the only main aspects of the cardinal doctrine of Christianity cannot be admitted by those who accept the words of the Apostles as final.

Moreover, it seems to us that Mr. Cox has fallen into the error of assuming that, because our English word sacrifice is as naturally used in a figurative as a literal sense, therefore the words which it represents in the Old and New Testament are so too. This is not the case. The word sacrifice (*θυσία*) in the New Testament never means self-surrender. Consecration of body and spirit to God is a "reason-able"—or rather spiritual—"sacrifice," because it takes the place of the "bloody sacrifices" of the old ritual, now suspended. Christianity does not claim those sacrifices (such is the meaning of the passage), but a sacrifice or immolation of a spiritual nature. To say, Christ expects "self-sacrifice" on the part of His disciples would be quite true, but not at all

what is meant by the Apostle in this place. Yet it appears to us that a good deal of Mr. Cox's reasoning rests upon this sort of confusion. Christ's was a life and death of "self-sacrifice," therefore is ours to be so too. Good; but let us not lose sight of the fact that Christ's death upon the cross is distinctly called a sacrifice in a sense in which the term can by no possibility be applied to that of any human being.

To pass on to the remaining contents of the volume—we have only space to say that the sermon headed, "The Light of God's Countenance better than Corn and Wine," and that on "The Life of the Senses and the Death of the Soul," are especially well worth reading. Indeed, the whole of the eight, for their genuine glow of spirituality, and the candour and sincerity of thought they display, may safely and warmly be commended to those who are capable of reading with wise discrimination.

BRIEF NOTICES.

Debrett's Illustrated Peerage, 1866. Debrett's Illustrated Baronetage and Knightage, 1866. (Dean and Son.) Last year we had to commend the remarkable improvements made in Debrett by the present editor; and we may still more emphatically pronounce the new editions just issued to be all that, within their range, such books can possibly be. The recent additions to the peerage and baronetage, down to February last, are included, and amongst the further decided improvements we may name the introduction of the family names of peers in their alphabetical order; the addition of a brief biographical notice of each peer's immediate predecessor—a feature of the greatest possible use and interest; and biographies, within the compass of a few lines each, of all the members of the House of Commons, and, as we think, very needlessly, of the members of the Lower House of Convocation. The merits of these books should give them place amongst the works of reference on contemporary men and things that it is so convenient to have always at hand.

The Christian Monitor: or, Selections from Pious Authors. (S. W. Partridge.) Very various in character—some very simple, and suited to even childhood's taste and comprehension, and others deeply thoughtful and wise. The authors from whom extracts are made are numerous, both poets and prose writers; and many admirable practical passages bear initials which suggest that they are original. The book is beautifully printed on toned paper and in unusually large type, that it may be suited to the use of the aged; and it is illustrated profusely with excellent woodcuts, such as have made Mr. Partridge's house famous for the production of this class of publications.

Words from the Poets. Selected for the use of parochial schools and libraries. (Macmillan and Co.) The special object of this little work is its justification, and gives it a character of its own, as not a general representation by selections of our English poetry, but a collection of pieces which, while suited to educational purposes in "lower" schools, have a genuine poetical character, and are "healthy in tone, just in sentiment, elevating in thought, beautiful in expression." Perhaps the day-schools to which we have ourselves been accustomed have not for some years past been quite so barren of good poetical class-books as parochial schools have been found by the editor; but we certainly know none that being simply poetical has so high a character and so true an adaptation as this. The pieces are from our best modern poets, and from the more distinguished Americans. Cowper, Hemans, Longfellow, Campbell, Burns, Tennyson, and Wordsworth furnish at least half the book, and these names will make good our praise. Great taste and judgment, as well as healthy faith in the latent refinement or capability of refinement of the "common people," have been displayed by the editor, who has also carefully given three indexes—of titles, first lines, and authors.

Morning by Morning: or, Daily Readings for the Family or the Closet. By C. H. SPURGEON. (Passmore and Alabaster.) Mr. Spurgeon has prepared a book of pious meditations, after the manner of Bogatsky, Hawker, Smith, and others, which extend severally to one page only, and are provided for every day in the year. While primarily his object is to assist private meditation and family worship, he hopes also to suggest texts, topics and thoughts to cottage preachers, and to lead many by the selection of passages from "the nooks and corners" of Scripture to search the sacred volume more carefully. He has studied variety, and has modified his method and manner of address with great frequency throughout the volume. Every one will know what to expect from Mr. Spurgeon as to the quality of thought, tint of opinion, and general "savour": and to his accustomed readers we may commend what we frankly admit we do not greatly enjoy ourselves. A selection of Hymns "sweet and suitable for Morning is added," each extending to only two or three verses. There is good judgment in the brevity sought throughout; and fine genuine feeling in some prefatory remarks on morning devotion.

The Last Warning Cry: "Behold the Bridegroom Cometh"; with Reasons for the Hope that is in me. By the Rev. JOHN CUMMING, D.D., F.R.S.E. (Nisbet and Co.) We shall neither treat this book

irreverently nor criticise its contents. Greatly as we differ from Dr. Cumming's views of prophecy and principles of interpretation, and deeply injurious as we think they must of necessity be to all minds influenced by them and so far hindered in the attainment of higher truth, we yet acknowledge ourselves to be impressed with the unusual propriety and seriousness with which he once more repeats his "burden," and in this work "exhausts all he has to write or say on the fulfilment of prophecy." Dr. Cumming still looks to 1867 as the year of crisis: "How soon after 1867 the Redeemer will return and take the kingdom and reign over all the earth, I cannot say. But we should then, if never before, have our lamps ready and oil in our vessels, and our ears open to the voice that will be one day, and may be any day, 'heard sounding from the skies, 'Behold, the Bride cometh.'" "All the great prophetic dates," he says, "terminate about 1867 or 1868."

The Recognition of Friends in Heaven. (J. Nisbet and Co.) A volume of selections from various authors, with some pieces that are possibly original, both prose and verse. It is incorrect, and pretends too much, to call the extracts "contributions" by the Lord Bishop of Ripon, Dr. Macleod, &c. The greater part of the contents is very excellent, but a few things have more that is or verges on "sentimentality" than seems to us healthy. Such an influence, prolonged, as here, through successive pages, might possibly create a feverish feeling and a mental excitement in the deeply-stricken mourning soul the book is intended to soothe. It will probably satisfy those who have doubted of future "recognition," and, on the whole, can hardly fail to become one of the well-esteemed books for the bereaved. Much of the verse is exceedingly beautiful, and all of it appropriate. But we ourselves put down the book with a sense of strain and too repeated striking of one chord.

The Angel's Song. By THOMAS GUTHRIE, D.D. (Alexander Strahan.) A very exquisite little piece, beautifully produced. The subject is one which is admirably suited to Dr. Guthrie's peculiar powers of description and illustration, and he has perhaps never written with fuller heart and more glowing feeling. It is fitted to make a powerful impression on a youthful and ingenuous mind. Of course it is widely excursive, as is the author's wont; but the relation of the parts is well preserved, and the Doctor's writing is never more enjoyable than when taken in limited portions such as this small volume contains.

Life of Jefferson Davis. From Authentic Sources. By A. SOUTH CAROLINIAN. (London: G. W. Bacon and Co.) Kentucky has the honour of having given birth to the two foremost men in the recent American struggle. In the summer of 1808 the Secession President was born. In about six months afterwards the President of the United States first saw the light. The father of Mr. Davis had been a soldier in the American War of Independence. Soon after the birth of his since famous son, the father removed from the Border State to the slaveholding territory of Mississippi, and it is worthy of note that about the same time the father of Abraham Lincoln also migrated from Kentucky, but it was into the wilds of free Indiana. Jefferson Davis, when twenty years of age, graduated with honour at the great military school of the United States at West Point. In the Black Hawk war he was distinguished for his gallantry and skill. In several expeditions against hostile Indian tribes he served with honour; and in the Mexican war he commanded the "Mississippi rifles." In the terrible battle of Buena Vista Mr. Davis received and repelled the concentrated charge of the Mexican cavalry with his men drawn up in two lines, meeting at a point like an open fan; just as, at the battle of Inkerman, Sir Colin Campbell met and repulsed a charge of the Russians, and so covered himself with honour. On retiring from active service Mr. Davis became a cotton-planter in the State of Mississippi, still pursuing, however, various legal and political studies. In 1843 he first took an active part in public affairs, and at once identified himself with the Democratic party. In 1845 he was elected a member of the House of Representatives, and three years afterwards he became a Senator of the United States. About this time Mr. Davis ably defended the action of his State in what is usually known as the Mississippi Repudiation, and again, afterwards, when his high elevation as President of the Seceded States occasioned the revival of the subject. Upon this vexed question the writer thus comments:—"Perhaps the utmost which can be said with the facts before us is, that a high and chivalric sense of honour under similar circumstances in private life would not hesitate to waive all legal considerations, and to discharge the obligations contracted by an agent, even where that agent transcends his instructions, and the principal receives no benefit from his acts." The course pursued by Senator Davis in Congress, and specially his action in reference to the "Missouri Compromise," to the struggle in Kansas for admission into the Union, to the "Dred Scott" decision, and to the gradual formation of the purpose to secede from the Union as the only means of securing non-interference with the "domestic institution," are succinctly treated in these pages. In January, 1861, Mr. Davis delivered his farewell speech in Congress, and in dignified and courteous terms, though touched with sadness, he bade a final adieu to his brother senators. Within a month from this time the Confede-

rate Congress had assembled at Montgomery, and elected Mr. Davis to their Presidency. An army of 100,000 men was soon formed, forts were seized, and munitions of war collected; for the facilitating of all which arrangements had been treacherously made while the semblance of union had still been kept up. The first act of the war was, as all must remember, the bombardment of Fort Sumter, on the 12th of April, 1861. The ebb and flow of the tide of victory; the enthusiasm, the suspense, the despondency, and the despair of the Southerners; the suffering, the wretchedness, the misery endured by the women and children, as well as by the poorer classes generally; the depreciation of the currency, which long before the close of the war represented but one-twentieth of its nominal value; the forcing of the volunteers to do duty in the ranks; and the unwilling and desperate recourse to the arming of the slaves, are briefly but definitely narrated. Through all the storm the President did not waver, or abate a jot of his stern resolve. When the confident expectation that England and France would interfere was disappointed, and when the hope that hostilities would occur between the Northern States and England in consequence of the complications arising out of the capture of Mason and Slidell was crushed, though the spirit of the people was somewhat tamed, the President held on his way as firmly as ever. Reverses in the field, thwartings in the Cabinet, and murmurs from the people, instead of daunting him, seemed only to tighten his grasp of power and lead to the adoption of more tyrannical measures. With a lofty scorn he still could hurl back the threats or the thunders of the Northern Cabinet. When Mr. Lincoln's famous Emancipation Proclamation was issued, Mr. Davis says of it in his Message:—"Our own detestation of those who have attempted the most execrable measure recorded in the history of guilty man, is tempered by profound contempt for the impotent rage which it discloses." But the strength of the people was exhausted, and the armies of the North were closing in, and neither high spirit nor fierce words could avert the catastrophe. While attending Divine service in St. Paul's Church, Richmond, a message was brought to the President, who instantly left the church. The alarm in a moment spread. Orders were given for the immediate evacuation of the capital. Amid fierce confusion the President and his Ministers entered the special railway-train, booted and spurred, ready to mount the horses in an adjoining van should the foe be upon them, and the rails be torn up. At Danville there was a rest of a few days, waiting for tidings from the army. After weary suspense came the incredible intelligence that General Lee had surrendered. Then the flight was resumed. Day by day the respect "that doth hedge about a king" fell away from the disrowned fugitive. He practically ceased to be President, and with him and with his staff it was *saute qui peut*. Hearing that his wife and children, who were in a wagon-train, were in some danger from military marauders, Mr. Davis rode eighteen miles to meet them. Utterly wearied out, he slept in their tent that night, intending to hurry away in the morning. In the early dawn, musketry firing was heard, he went to the tent door, and as he saw cavalry, exclaimed, "Ha, Federals!" A loose wrapper, in which he had slept, was still upon him. This his wife fastened upon him as she urged him to run to the spring where his horses were, and as he left the tent his wife's sister threw a shawl over his head. This was all the female gear of which so much was made in many accounts of the capture.

Births, Marriages, and Deaths.

MARRIAGES.

BOOTH-ROBERTS.—April 19, at the Independent chapel, Eilemure, by the Rev. H. Warner, Mr. Robert Booth, of Chester, to Miss Sarah Roberts, of Eilemure.

BRIDGWATER-YOUNG.—April 24, at the Congregational chapel, Marton, by the Rev. R. W. Lloyd, of Wollerton, assisted by the Rev. T. Davies, the minister of the place, Mr. W. Bridgwater, of Newport, to Anne, only daughter of Mr. T. Young, of Brocton, Shropshire.

DEVINE-CROSS.—April 24, at the Congregational church, Lower Clapton, by the Rev. John Ross, the Rev. John Devine, of Leicester (late of Wymondham), to Mrs. Catherine Cross of Edmonthorpe, Leicestershire.

MURRELL-WHITE.—April 28, at the Old Meeting, Norwich, by the Rev. John Hallett, Henry, youngest son of Mr. John Murrell, of Carbrooke, to Susanna, youngest daughter of the late Mr. Bartholomew White, of East Dereham.

WHAULDALE-BENNETT.—April 30, at the Upper Independent Chapel, Heckmondwike, Mr. Richard Whauldale, to Mary Ann, eldest daughter of Mr. J. W. Bennett, Heckmondwike.

APPLETON-JOHNSON.—May 1, in the Congregational chapel, Farnham, by the Rev. John Corbin, assisted by the Rev. Joseph Kelley, Thomas Giles Appleton, Esq., of Eilemure, to Mary, sixth daughter of the late Rev. Joseph Johnson, of Farnham. No cards.

YOUNG-DAVIS.—May 1, at Upper Norwood Chapel, by the Rev. J. T. Brown, of Northampton, Mr. W. Young, of Northampton, to Priscilla, eldest daughter of Mr. Joseph Davis, of Halesham.

COLEBROOK-HILDER.—May 1, at the Congregational chapel, Guildford, by the Rev. John Hart, assisted by the Rev. R. Tubbs, May Colebrook, of Guildford, to Mary H., eldest daughter of Edward Hilder, Esq., Hoe Bridge, Woking. No cards.

COLLINSON-LEAN.—May 2, at the Friends' Meeting House, Birmingham, Mr. Matthew Henry Collinson, of Ipswich, to Sophia, second daughter of William Lean, of the former place.

PROCTER-WILSON.—May 2, at the Park Independent chapel, Walmersley, near Bury, by the Rev. A. M'Lean, D.D., John, second son of Joshua Procter, cotton manufacturer, to Elizabeth, youngest daughter of Samuel Wilson, all of Hamabottom.

SHAW-HULME.—May 3, at the Congregational chapel, Ryecroft, by the Rev. Frederick Smith, of Springhead, Mr. Eli Shaw, of Lees, to Mary Ann, second daughter of the late Richard Hulme, of Lees.

SELLAR-STEEL.—May 2, at the Baptist chapel, Kingston-on-Thames, by the Rev. J. S. Stanion, Mr. W. Sellar, manager of the Bible Society, Constantinople, to Miss Helen Steele, youngest daughter of Thomas Steele, Esq., late of Clapham. No cards.

BEST-TROTTER.—May 2, at the Baptist chapel, Coleford, Gloucestershire, by the Rev. W. H. Tetley, the Rev. Wm. Best, B.A., Baptist minister, Leeds, to Mary, eldest daughter of the late T. B. Trotter, Esq., of Coleford.

HAUFIELD-LEES.—May 2, at the Independent chapel, Harpurhey, by the Rev. J. Earnshaw, Mr. Charles Haufield, of Moston, near Manchester, to Sarah, sixth daughter of the late Mr. Joseph Lees, of Ashton-under-Lyne.

CROSBY-SLATER.—May 3, at the Wesleyan chapel, Blackpool, by the Rev. M. Miller, assisted by the Rev. E. Wright, Mr. John Crosby, of Breaks Hall, Westmoreland, to Mary Slater, of Bankfoot, Hebbden Bridge.

HAILES-VERNON.—May 3, at the Independent chapel, Blandford, Dorset, by the Rev. B. Gray, Mr. J. S. Hailes, to Margaret Charters, eldest daughter of the late Mr. John Vernon, both of Blandford.

DEATHS.

THOMAS.—April 4, at Hastings, J. Alexis Thomas, of King'sland, aged fifty-eight years.

CLAYDON.—May 14, at Hadstock, Essex, very suddenly, from apasm of the heart, in the seventy-fourth year of his age, Charles Thomas Claydon, Esq., formerly of Bawburgh, near Norwich. Deeply regretted by all.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, May 2.

ISSUE DEPARTMENT.	
Notes issued ..	£27,712,030
Government Debt ..	£11,015,100
Other Securities ..	£3,934,900
Gold Coin & Bullion ..	£12,712,030
	£27,712,030
BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,553,000
Reserve ..	£3,310,015
Public Deposits ..	£4,922,990
Other Deposits ..	£13,387,965
Seven Day and other ..	£437,019
Bills ..	£436,711,019
	£36,711,019
May 3, 1866.	W. MILLER Chief Cashier.

HOLLOWAY'S PILLS.—Strength to the Feeble.—Every invalid languishing on the bed of pain and sickness should be earnestly exhorted to give an impartial hearing to the merits, and a fair trial to the efficacy, of this speedy, safe, and signal medicine. For removing chronic weakness, coupled with disordered stomach, disturbed brain, and shaken nerves, no other means can for an instant come into competition with Holloway's purifying and tonic Pills. Provided with this remedy, the most confirmed dyspeptic will have nothing more to ask for, to desire, or to fear. From infancy to age it will prove the safeguard against illness, and will give health to enjoy the blessings of youth, and strength to follow the recreations of manhood.

Markets.

CORN EXCHANGE, LONDON, Monday, May 7.

The show of English wheat this morning was small, and it came to a rather improved market. Factors demanded 1s. to 2s. advance, at which a fair clearance was effected. Holders of foreign wheat demanded 1s. per qr. more money, but this was paid reluctantly, and only by retail purchasers. All descriptions of barley firm, and fully as dear. Beans scarce, and 1s. to 2s. dearer. Peas without alteration. The arrivals of oats continue liberal, several large cargoes having arrived this morning from the Mediterranean, which were mostly on show. Good fresh oats of all descriptions were taken by needy buyers, at about the rates of this day week; but inferior and unsweet samples met with no attention, although freely offered on former terms.

CURRENT PRICES.

WHEAT—	Per Qr.	PEAS—	Per Qr.
Essex and Kent,	s. d.	Grey	34 to 38
red, old	48 to 51	Maple	35 38
Ditto new	38 45	White	37 40
White, old	50 56	Boilers	33 40
new	40 51	Foreign, white ..	34 40
Foreign red	48 48		
white	48 58	Rye	26 28
BARLEY—		OATS—	
English malting ..	1 35	English feed ..	20 25
Chevalier	36 38	potatoes	25 30
Distilling	27 31	Scotch feed ..	22 26
Foreign	20 27	potatoes	25 30
		Irish black	19 24
MALT—		white	20 25
Pale	54 67	Foreign feed ..	21 25
Chevalier	64 68		
Brown	48 58		
BEANS—		FLOUR—	
Ticks	38 40	Town made	43 45
Harrow	40 43	Country Marks ..	34 37
Small	42 47	Norfolk & Suffolk	32 34
Egyptian	38 40		

METROPOLITAN CATTLE MARKET.

MONDAY, May 7.—The total imports of foreign stock into London last week amounted to 7,168 head. In the corresponding week in 1865 we received 9,352; in 1864, 7,807; in 1863, 6,101; in 1862, 1,537; in 1861, 5,803; and in 1860, 5,939 head. There was a full average supply of foreign stock on offer in our market to-day. Its quality, however, was very middling. The demand ruled steady at full quotations. The arrivals of beasts fresh up from our own grazing districts, as well as from Ireland and Scotland, were only moderate, but in excellent condition. Although the demand for all breeds was inactive, prices ruled the turn higher than on Monday last. The general top figure was 5s. 2d., but some very superior Scots and Crosses produced 5s. 4d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,000 Scots, Crosses, and Shorthorns; from other parts of England, 600 various breeds; from Scotland 295 Scots and Crosses; and from Ireland, 50 oxen and heifers. There was a good supply of sheep in the pens, mostly out of the wool. The mutton trade was slow; nevertheless, very high prices were realised. Prime Downs and half-breeds, in the wool, sold at from 7s. to 7s. 4d.; out of the wool, 6s. per 8lbs. Prime lambs were scarce, and in good demand, 9s. per 8lbs. Otherwise, the lamb trade was heavy, at late rates. Calves were in short supply and fair request, on former terms—viz., from 5s. 4d. to 6s. 4d. per 8lbs. In pigs very little was doing, and prices had a drooping tendency.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 10 to 4 2		Prime Southdown	7 0 to 7 2	
Second quality	4 4 to 4 8		Lambs	8 0 to 9 0	
Prime large oxen	4 10 to 5 0		Large coarse calves	5 4 to 5 10	
Prime Scots, &c.	5 0 to 5 2		Prime small	6 0 to 6 4	
Coarse inf. sheep	4 4 to 4 10		Large hogs	4 0 to 4 4	
Second quality	5 0 to 5 10		Norfolk, porkers	4 6 to 4 10	
Pr. coarse woolled	6 2 to 6 8				

Quarter-old store pigs, 30s. to 32s. each, Suckling Calves, 22s. to 24s.

NEWGATE AND LEADENHALL, Monday, May 7.

Only moderate supplies of meat are on sale in these markets. On the whole, the trade is steady, at our quotations.

Per 8lbs. by the carcase.			s. d.	s. d.
Inferior beef	3 2 to 3 8	Small pork	4 8 to 5 0	
Middling ditto	3 10 to 4 0	Inf. mutton	3 6 to 4 6	
Prime large do.	4 2 to 4 4	Middling ditto	4 8 to 5 6	
Do. small do.	4 4 to 4 6	Prime ditto	5 8 to 5 10	
Large pork	3 10 to 4 6	Veal	4 8 to 5 8	

Lamb, 7s. 0d. to 8s. 0d.

BREAD.—LONDON, Monday, May 7.—The prices of wheaten bread in the metropolis are from 7½d. to 8d.; household ditto, 6d. to 7d.

COVENT GARDEN MARKET.—LONDON, Saturday, May 5.

This market is now supplied with both French and broad beans, and a good supply of asparagus. Grapes are plentiful and reduced in price; but the dullness of the weather has affected the supply of strawberries, which are, in consequence, worth rather better prices than they fetched last week. Dessert pears are confined to Easter Beurre. Apples consist of Nonpareil and Court-Pendu Plat. Of pineapples there is a fair supply. Salads continue to arrive in good condition, and green peas are more plentiful, as are also cucumbers. Flowers chiefly consist of deutzias, orchids, heaths, Chinese primulas, cinerarias, camellias, pelargoniums, azaleas, stocks, mignonette, and roses.

PROVISIONS, Monday, May 7.—The arrivals last week from Ireland were 893 firkins butter and 2,420 bales bacon, and from foreign ports 23,117 casks, &c., butter, and 1,503 bales of bacon. The arrivals of Irish butter are chiefly fourth Corks, which declined to 85s. to 86s. landed. Foreign butter in good supply, and prices are rather easier: best Dutch 105s. In the bacon market there was more business transacted, and an advance of 1s. per cwt. obtained for best Waterford.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 7.—The supplies of potatoes on sale are moderate. The trade is dull, yet previous quotations are supported. A few parcels of new early potatoes have arrived at market. Yorkshires Regents, 70s. to 100s.; Flukes, 80s. to 110s.; Rocks, 40s. to 50s.; Scotch Regents, 40s. to 90s.; Rocks, 40s. to 60s.; Kent and Essex Regents, 60s. to 90s. per ton.

BOROUGH HOP MARKET, Monday, May 7.—Our market remains firm without alteration as regards our own growth. The late variable weather has not been conducive to the growth of the plant, and tends to confirm the opinion that the crop will prove below the average; holders, therefore, are not disposed to part with stock except at full values. The Belgian and Bavarian markets are still improving, and the finest qualities of the former have now become very scarce. Mid and East Kent, 100s., 147s., 190s.; Farnham and Country, 100s., 120s., 160s.; Weald of Kent, 80s., 115s., 130s.; Sussex, 70s., 100s., 112s.; Yearlings, 95s., 120s., 135s.; Bavarians, 110s., 100s., 130s. The imports of foreign hops into London last week were 75 bales from Antwerp, 128 Hamburg, 100 Ostend, 91 Bremen, 94 Rotterdam, and 117 bales from Boulogne.

SEED, Monday, May 7.—The market for seeds remains quiet. Red seed finds speculative buyers for eligible parcels of American and French at the currencies of last week. White seed is neglected, the stocks are small, and qualities do not attract attention. Trefoils are rather more inquired for.

WOOL, Monday, May 7.—The advance in the Bank rate for money to 7 per cent., and the immense supply of colonial wool advertised for public sale, have had a depressing effect upon our market. To effect sales further depressed rates must be submitted to. The supply of wool on offer is increasing.

TALLOW.—LONDON, Monday, May 7.—The tallow trade is quiet, and prices are rather lower. The quotation for F.Y.C. is 47s. to 47s. per cwt. on the spot. Town tallow commands 45s. 6d. net cash. Rough fat 2s. 4½d. per 8lbs.

OIL, Monday, May 7.—Lined oil is in but moderate request, at 33s. per cwt. on the spot. Olive and fish oils continue firm, but for other descriptions the market is decidedly quiet. Turpentine is firm, and French spirits command 50s. per cwt. on the spot. American refined petroleum 2s. 3½d. per gallon.

COALS, Monday, May 7.—Market firm, at last day's rates. Huttons, 18s. 6d.; Hartlepool, 17s. 9d.; Kelloe, 17s. 3d.; Penarth Primrose, 15s. 3d.; Gosforth, 16s. 9d.; Wharfedale, 16s. 9d.; Hartley's, 17s. 3d. Fresh ships, 8s; left, 6—total, 34. At sea, 65.

Advertisements.

BUXTON.—TO BE LET, from July 1st, a FURNISHED HOUSE suitable for a Large Family, for a Month or more.
Apply, A. B. Post-office, Fairfield, Buxton.

THOMAS NUNN and SONS, Wine, Spirit, and Liqueur Merchants, 31, Lamb's Conduit-street, W.C., beg to call attention to their STOCK of OLD PORT WINE, chiefly Sandeman's shipping (rail paid to any station in England); excellent, sound, matured wine, 32s. and 36s. per dozen; superior with more age, 42s., 48s., and 54s.; seven to ten years in bottle, 60s., 66s., 72s., and 84s.; vintage wines, 95s., and upwards; good dinner Sherry, 26s. and 32s.; superior, 38s., 42s., 48s., and 52s.; fine old Cognac Brandy, 56s., 60s., and 66s. Price lists of every kind of wine on application. Established 1801.

CONSUMPTION.—DR. CHURCHILL'S Successful Treatment of Consumption, Diseases of the Chest, Chronic Cough, General Debility, Loss of Appetite, &c., by the Syrup of Hypophosphite of Lime, Soda, and Iron, and by the Pills of Hypophosphite of Quinine and of Manganese, prepared by H. H. Swann, of Paris. Price 4s. 6d. per bottle. Wholesale and Retail Agents, DINNEFORD and Co., Chemists, 172, Bond-street, London.

PEACHEY'S PIANOFORTES FOR HIRE.

CARRIAGE FREE.

Arrangements for Three Years' Purchase and Hire allowed, or for any Period, on Convenient Terms.

PEACHEY'S CITY OF LONDON MANUFACTORY AND EXTENSIVE SHOW-ROOMS, 72 & 73, BISHOPSGATE-STREET WITHIN, E.C.

An extensive assortment of PIANOFORTES, WARRANTED. New and Second-hand, of Every Description and Price.

HARMONIUMS FOR SALE OR HIRE.

*New Grand Pianofortes for HIRE, for Concerts, Lectures, &c.

INDIGESTION.

NORTON'S CAMOMILE PILLS

GENTLE APERIENT AND A POWERFUL TONIC.

Sold Everywhere, in Bottles, 1s. 1½d., 2s. 9d., and 11s.

BEDDING MANUFACTURED on the

Premises, and Guaranteed by WILLIAM S. BURTON.
For Bedsteads, wide

	3ft. 6in.	4ft. 6in.	5ft.
Best straw palliasses.....	£ 8 13 6	£ 8 13 6	£ 8 13 6
Best French alva mattresses.....	0 13 6	0 17 6	0 19 0
Best cotton flock mattresses.....	0 18 6	1 2 6	1 6 6
Coloured wool mattresses.....	1 1 6	1 6 0	1 10 6
Best brown wool mattresses.....	1 7 0	1 12 6	1 16 0
Best brown ditto, extra thick.....	1 11 0	1 17 6	2 0 0
Good white wool mattresses.....	1 19 0	2 9 0	2 17 0
Extra super ditto, ditto.....	2 17 0	3 13 0	4 1 0
Good horsehair ditto.....	2 5 0	2 18 0	3 6 6
Extra super ditto.....	3 1 0	3 18 0	4 10 0
German spring hair-stuffing.....	3 8 6	4 4 0	4 18 0
Extra super ditto.....	4 5 0	5 8 0	5 19 0
French wool and hair mattress for use over spring.....	2 17 0	3 15 0	4 7 0
Extra super ditto, ditto.....	3 11 0	4 9 0	5 0 0
Feather beds, poultry, in good tick.....	1 16 0	2 7 0	—
Do. do. grey goose, in bordered linen ticks.....	3 2 0	4 2 0	4 13 6
Do. do. best white do. in best linen.....	4 14 0	6 8 0	7 7 0

Feather Pillows, 3s. to 10s. 6d.; Bolsters, from 6s. to 11. 9s. 6d. each.
Down Pillows, from 10s. 6d. to 17s. 6d.
Blankets, Counterpanes, and Sheets, in every variety.

PATENT IRON BEDSTEADS, fitted with

dovetail joints and patent sacking on castors, from 11s. to 17 4s.
Ornamental Iron and Brass Bedsteads in great variety, from 11. 4s. to 45l. 5s.

FURNITURE, in complete suites for Bed room, of Mahogany, Birch, Fancy Woods, Polished and Japanned Deal, always on show. These are made by William S. Burton, at his manufactory, 81, Newman-street, and every article is guaranteed. China Toilet Ware in great variety, from 3s. 6d. set of five pieces.

WILLIAM S. BURTON, GENERAL FURNISHING IRONMONGER, by appointment to H.R.H. the Prince of Wales, sends a CATALOGUE gratis and post paid. It contains upwards of 600 illustrations of his unrivalled stock of sterling silver and electro-plate, nickel silver, and Britannia metal goods; dish covers, hot-water dials, stoves, fenders, marble chimney-pieces, kitchen ranges, lamps, gaseliers, tea-trays, urns, and kettles; clocks, table-cutlery, baths, toilet ware, tinware, iron and brass bedsteads, bedding, bed-room cabinet furniture, &c., with Lists of Prices, and plans of the 20 large show-rooms, at 39, Oxford-street, W.; 1, 1A, 2, 3, and 4, Newman-street; 4, 5, and 6, Perry's-place; and 1, Newman-yard, London, W.

W. CLARK'S FAMILY OINTMENT, 75

BAKER-STREET, PORTMAN-SQUARE, LONDON

TESTIMONIALS.
"1, Park-lane, Oxford-street, March 28, 1866.—Sir,—I have much pleasure in bearing testimony to the valuable properties of your Pains Expeller, or Family Ointment, particularly in rheumatism, of which it has completely cured me.—Yours truly, HENRY CARD."

"Manchester, May 31, 1865.—Sir,—In answer to yours of the 25th, I beg to inform you that my late child was afflicted with a disease of the hip joint; was under medical treatment for five years, and your Ointment was the only thing which at all healed any of the sores.—Yours truly, J. FINLEY."

"129, Piccadilly, March 2, 1866.—Sir,—I was recommended to try your Family Ointment for pains in the back, for which I was under the hands of two doctors for five months, receiving no benefit, but by the application of one pot only I was greatly relieved, and, after using another, completely cured. One of my children was troubled with an eruption on the head, which had continued for years. I am happy to say that, owing entirely to the use of your Ointment, the child's head is quite healed and clear. Please send another pot, as I would not be without it under any circumstances.—Yours obediently, J. BENHAM."

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